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ABSTRACT

This manual is a resource guide for teachers and administrators and was compiled to provide direction for planning an effective orientation program. An in-depth design is given which will enable participants to derive maximum benefit from an intercultural experience. Each of the sections includes detailed instructions for the preparation of the program. One section describes the coping skills enhancement techniques that are taught to the participants. Another section concerns pre-departure counseling. Returnees are provided opportunities to talk with newly selected participants in order to alleviate apprehension. A format for group training sessions is described and a list of resources available to the trainers and the students during their stay in the host country is provided. The entire program for two orientations, one on arrival and one on departure, is presented along with case studies describing such problems as changing host families, if this becomes necessary. A post-return support system for the students and their families is also available. Evaluation material administered to each participant is included. (NL)

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Volume VI

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Table of Contents

I. Introduction 2

II. Thinking about Orientation 3

  Supportive Counseling from an AFS Staff Member's Point of View 4

  Social Support as Viewed by Experts in the Field 5

III. Resources for Pre-Departure Supportive Counseling 9

  A. Easing Pre-Departure Anxieties 10

  B. Preparing to Serve as a Group Trainer 12

  C. Preparing Participants for Conflict and Counseling 15

  D. Training Volunteer Participant-Family Liaisons 18

IV. Resources for Supportive Counseling During the Sojourn 23

  A. Providing an Orientation upon Participants' Arrival 24

  B. Talking Supportively with Host Parents and Siblings 36

  C. Moving the Participant from One Host to Another 39

  D. Helping Participants Arrive at Closure 57

V. Resources for Post-Return Supportive Counseling 65

  A. Training Returnees for Leadership 66

  B. Dealing with Specific Re-Entry Concerns 91

  C. Helping Hosts and Others Arrive at Closure 96

VI. Suggestions 105

  A. Alternatives to Boredom 106

  B. The Back-Up Host Family 106

  C. A Method to Focus on Participant Expectations 107

  D. Helping Hosts Orient the AFSer to Their Home and Life 108

VII. Annotated Bibliography: Social Support and Cross-Cultural Contact 111

INTRODUCTION

After skipping 1986, the AFS Research Department resumes now in 1987 its annual publication of the *AFS Orientation Handbook*. In this sixth volume, all resources focus on the provision of "on-going supportive counseling" for AFS participants and host families. Some of the resources included in this volume are to be used with groups of participants or hosts during regular orientation sessions; others are designed to train volunteers to become more effective in providing support for participants or hosts on an individual basis. (Providing supportive counseling for natural families is important, too; besides Resource III-A in this volume, a particularly useful support activity for them is found in the *AFS Orientation Handbook: Volume I:* Activity IV-E, "Adjusting to My Returned AFSer.")

The two important features of all resources in this volume are that they attempt, directly or (through the training of volunteers) indirectly, to help participants or hosts (a) to benefit as much as possible from their intercultural learning experience, and (b) to avoid major difficulties before they occur. More than most of the orientation resources found in previous volumes in this series, the resources in this volume are designed to help AFS staff members and volunteers respond directly to the needs and potentials of the *individual*.

These are not new ideas for AFS. On-going supportive counseling has long been an important feature of AFS programs. In fact, two of the resources published herein (IV-C and V-B) are taken from materials first published by AFS between 10 and 20 years ago. These resources have proved their usefulness over and over, but may not be familiar to many newer staff members and volunteers.

Volume VI includes important new materials from Ecuador, Canada, the U.S., and Spain. Published here for the first time is an original post-return leadership workshop, designed especially for use in the developing world, that was pilot-tested successfully during 1986 by AFS/Indonesia and AFS/Malaysia. Also found herein are evaluation and closure activities recently created for use by participants, and by hosts and others directly involved with an AFS program.

AFS International's Director of Program Support, Mary Ann Zaremba, deserves special thanks and recognition for developing the focus of this volume of the *Handbook*, writing one of the essays in the "Thinking About Orientation" section, and providing overall conceptual guidance for *Volume VI* of this series of orientation handbooks.

The AFS Research Department

Section II Thinking about Orientation

Supportive Counseling from an AFS Staff Member's Point of View

Social Support as Viewed by Experts in the Field

Editors' Introduction: In each volume of the AFS Orientation Handbook, *Section II contains an article about orientation written by an AFS volunteer or staff member who has a special interest in the theory or practice of intercultural learning. This series of articles, year after year, provides a public forum through which members of the worldwide AFS community can share with other AFS people their perspectives and new ideas with respect to the orientation of participants, host and natural families, and volunteers. Articles intended for Section II may be submitted at any time to the AFS Research Department.*

The theme of this sixth volume of the AFS Orientation Handbook *is not, precisely speaking, "orientation" as this term is usually understood. Rather, the theme this year is the "on-going supportive counseling," or "program support," of all those who are involved in an AFS program. This theme was suggested by AFS's Director of Program Support, Mary Ann Zaremba, who is the contributor of the first "Thinking about Orientation" essay below.*

On-going supportive counseling, or program support, falls within a category of mutual aid that has been studied by scholars in the field known as "social support." In a departure from our normal procedures for this "Thinking about Orientation" section (which usually confines its contributors to people associated with AFS), we are including below excerpts from a recently published review of the literature of social support by two scholars, Terrance L. Albrecht of the University of Washington, and Mara B. Adelman of Northwestern University.

SUPPORTIVE COUNSELING FROM AN AFS STAFF MEMBER'S POINT OF VIEW

Mary Ann Zaremba
Director of Program Support
AFS International

Why are we focusing on counseling in this handbook series dedicated to orientation? This question is not so strange when one considers that many people associated with international exchanges have tended to think of "orientation" as including only formal activities and instruction for exchangees that is delivered immediately before and/or after their travel from home country to host country.

In my view, however, the process of orientation begins when a person reads a brochure describing an exchange program designed to take him or her to a location lacking familiar cultural cues. The process of orientation ends some months after that person returns home, no doubt rather different from the person he or she was when first perusing the brochure. During the period between those two points in time—a period that may last for as long as two years in many cases—much that is significant occurs to the exchangee (or "participant," as we prefer in AFS), to the hosts and others with whom he or she comes into repeated contact while abroad, and to relatives and friends who remain at home. The limits of personal abilities are stretched. Previously held assumptions and values are tested. Crises of various kinds are weathered. These challenges, in the great majority of cases, yield life-long benefits for the participant, who increases in knowledge, gains in practical skills, and expands his or her relationships with others. Similar benefits often are experienced by those in close contact with the participant in the host and home countries. Cultural boundaries are broken down. Thinking in isolation from global influences becomes difficult if not impossible due to the personal bonds that link one with others far away.

The benefits of intercultural learning are great, but they do not necessarily come effortlessly or painlessly. Participants, hosts, and natural family members encounter complex situations and emotions along the way. The potential opportunities for confusion, misunderstanding, and grief are numerous. If all who are sharing this experience are left to their own devices without guidance, support, and occasional assistance, the consequences can be disappointing or, in a few cases, even devastating. It is for these reasons that the concept of "program support,"—or "on-going supportive counseling"—for *all* those involved in an intercultural homestay has been a vital component of AFS's thinking about orientation throughout our 40 years as an exchange organization.

The term "counseling" tends to bring to mind people suffering from a traumatic event or a severe emotional disturbance, people who require professional therapy of one kind or another. As an organization that annually places some 10,000 individuals in challenging circumstances, AFS must deal occasionally with people having these kinds of serious mental problems. In such "crisis counseling" cases—which involve only a tiny percentage of our participants—AFS immediately seeks the advice and/or the direct assistance of professional counselors. Crisis counseling is not what we are addressing in this sixth volume of the *AFS Orientation Handbook*.

On-going supportive counseling arises not from the need to react to crisis, but from our knowledge that the vast majority of those involved in AFS programs will benefit to some extent from accelerated learning and personal growth. To some extent? Yes, learning and growth will occur to some extent even if we do nothing but provide the intercultural homestay experience. *But we can help to expand the extent of participants' learning and growth by frequently providing a wide range of supportive activities and services.* As noted in AFS's "International Staff Manual," the basic purpose of counseling is "to insure that participants and families receive the support that will help them clarify their thoughts and feelings in order to make clear decisions." Counseling with an objective such as this (1) must anticipate the needs of participants and families, (2) must be made available whether or not they feel or foresee its need, and (3) must occur especially during several critical junctures in their intercultural experiences.

AFS national organizations around the world should be striving to improve their capacity to provide on-going supportive counseling to all participants, natural families, and host families during each of the three phases of every AFS program:

- During the pre-departure phase, such counseling takes the form of providing technical information, answering questions, clarifying concerns, minimizing anxieties, and actively preparing participants and host families for the forthcoming experience.
- In the during-the-sojourn phase, the counseling takes the form of training participants in the basic instrumental (or "survival") skills of the host country, anticipating the needs of participants and hosts as they work through the mutual adjustment process and confront the prospect of their separation, actively preparing participants for re-adjustment to their home culture, and—something far too often neglected—making personal contact with participants and hosts on a *regular basis* and without regard to whether any particular need is apparent.
- During the post-return phase, on-going supportive counseling takes the form of anticipating the needs of participants and their natural families in the mutual re-adjustment process, and of helping participants on a sustained basis to put their experiences and personal changes into perspective.

In short, the overall goal of the vast majority of AFS counseling is to provide all those involved in an AFS experience—the participant, the natural family, and the host family—with a consistently supportive environment in which they can learn and grow through their own experiences. Those experiences may very well include situations that are not up to expectation, decisions that are based on errors of judgment, and events that induce feelings of crisis. But, because of on-going supportive counseling, these occurrences can lead ultimately to learning and personal growth at least as much as the wonderful, memorable times that also occur for everyone involved with AFS.

SOCIAL SUPPORT AS VIEWED BY EXPERTS IN THE FIELD*

Terrance L. Albrecht and *Mara B. Adelman*
University of Washington *Northwestern University*

DEFINITIONS

The term social support generally refers to a network or configuration of personal ties where affect and/or instrumental aid is exchanged. More specific explications have frequently focused on *emotional caring* as the defining characteristic of supportive relationships. For example, Moss defined support as "the subjective feeling of belonging, of being accepted or being loved, of being needed all for oneself and for what one can do,"[1] and Cobb viewed support in terms of "information leading the subject to believe that he is cared for and loved . . . esteemed and valued . . . that he belongs to a network of communication and mutual obligation."[2] Others such as Bharadwaj and Wilkening used the term "social integration" synonymously with support. They called it a "need" for "expressive and affectual ties essential to maintaining the integrity of the self and the feelings of group solidarity."[3]

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* Excerpts from "Social Support and Life Stress: New Directions for Communication Research," in *Human Communication Research*, Vol. 11, No. 1 (1984), pp. 3-32.

Writers have also conceptualized support in terms of behaviors that enable the recipient to perceive an increased sense of *mastery* or personal *control* over his or her environment. Tolsdorf, for example, considered support to be "any action or behavior that functions to assist the focal person in meeting his personal goals or in dealing with the demands of any particular situation."[4] Eyres and MacElveen-Hoehn, drawing from Lazarus,[5] argued that support occurs when "information and resources from others in the environment . . . minimize the perception of threat, maximize actual and perceived mastery and facilitate direct action and anticipatory modes of coping."[6]

Several categories of *communication behaviors* have been identified and used as operational definitions for support. House, for instance, identified four: the expression of emotional support (esteem, affect, trust); the communication of appraisal support (affirmation, feedback); giving information (advice, suggestions); and providing instrumental support (money, labor, time).[7] Gottlieb and Todd reported categories of emotionally sustaining behaviors (talking, listening, empathizing); problem-solving (offering clarification, making suggestions); indirect persuasive influence (providing unconditional access, intervening); and environmental action (intervening in the environment to remove or diminish the source of stress).[8]

FUNCTIONS OF SUPPORT

Our understanding of how support occurs has also been enriched by a series of studies of the functions of supportive communication. Generally, these studies demonstrate that supportive communication behavior serves to meet a recipient's needs for venting feelings, reassurance, and improved communication skills. It also functions to reduce uncertainty during times of stress, provides resources and companionship, and aids in mental and physical recovery.

For example, several studies have been conducted on the specific *communication behaviors* of supporters that have been most functional for receivers. Unfortunately, researchers have usually relied on self-reports of behaviors rather than on observations of actual communication. But the results do provide some helpful insights about how support occurs. First, support occurs when givers encourage stressed individuals to openly ventilate their frustrations and when they allow stressed persons to move from one topic to another until all their frustrations have been covered.[9] This functions to relieve the individual of festering, pent-up despair. This is important; Silver and Wortman, for instance, concluded that the "lack of communication may intensify feelings of victimization."[10]

Second, support occurs when givers express messages that function to provide either acceptance or reassurance. For example, Carey showed that kin and friends who were perceived to offer "concern" and a sense of "closeness" were considered supportive because such behaviors enabled patients with serious illnesses to disclose fears over impending death.[11] And, the most effective supporters were those who gave reassurance and acceptance of the individual's illness.[12]

Finally, support occurs when givers provide information that enhances the communication skills of the recipient. These skills include the ability to identify sources of material aid and the ability to cope with specific communication problems like conflict. In one study of disadvantaged teenage mothers, for example, the authors concluded that the best way to help these young women would be to teach them how to find sources of instrumental aid (e.g., medical care, help with housework and child care) and to teach them basic interpersonal communication skills for coping with conflict.[13]

Other studies relating to the function of support have focused on the range of needs for supportive relationships during diverse stress conditions. In the workplace, communication with others was found to *reduce uncertainty* associated with the nature of the job. Some authors have argued that during stressful periods of role conflict and role ambiguity, managers typically relied on supporters for role identification and clearer job definition.[14] Communication was also helpful for easing the stress of persons undergoing role transitions in the organization, particularly those who were nontraditional members of the workforce. For example, Bopp found supportive relationships helped entering professional women reduce uncertainty by overcoming feelings of isolation and assimilating into the "business culture." Relational patterns with trusted confidants provided shared meaning for an initially stressful and unfamiliar symbolic environment, helping to create a sense of belonging. Supporters also conveyed instrumental assistance by giving job referrals, news, and advice on career alternatives.[15]

Research on a spectrum of self-help groups has shown that support group interaction can be highly functional for those experiencing stress and/or personal tragedy. Support groups generally function to reduce uncertainty by enabling the processes of social comparison, the exchange of information for problem-solving, and to meet needs for affiliation and affect. For example, Morrow, Hoagland, and Carnrike found that group settings benefited the psycho-social adjustment of parents with children suffering from pediatric cancer.[16] Analysis of taped support sessions of epileptics showed that the groups helped members talk through such uncertain difficulties as finding employment and predicting seizure patterns.[17]

Relationships that provided *resource assistance and information* were also perceived as supportive. This was dramatically illustrated in data on mothers identified as child abusers. Lack of tangible assistance with child care accounted for 36% of the variance in the rate of child maltreatment and neglect. Related to economic class, a primary function of support is to relieve a mother of her continuous nurturing role and the often "unbearable pressure placed on the isolated and poor mother."[18] Although simple measures were used, the results showed that social ills such as child abuse are simply not individual level phenomena. Rather, the problems are best understood when the characteristics of the communication system embedding the disturbed individual are taken into account.

NOTES

[1] Moss, G.E. *Illness, Immunity and Social Interaction*. New York: John Wiley, 1973. p. 237.

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[3] Bharadwaj, L.K., and Wilkening, E.A. "Life Domain Satisfactions and Personal Social Integration." *Social Indicators Research*, Vol. 7 (1980). p. 338.

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[5] Lazarus, R. "Psychological Stress and Coping in Adaptation and Illness." *International Journal of Psychiatry in Medicine*, Vol. 5 (1974). pp. 321-333. And Lazarus, R. "The Self-Regulation of Emotion." In L. Levi (Ed.), *Emotions: Their Parameters and Measurement*. New York: Raven Press, 1975.

[6] Eyres, S.J., and MacElveen-Hoehn, P. "Theoretical Issues in the Study of Social Support." Paper presented at the Conference entitled "Social Support: What Is It?" Seattle, Washington: April, 1983. p. 3.

[7] House, J. *Work Stress and Social Support*. Reading, Massachusetts: Addison-Wesley, 1981.

[8] Gottlieb, B.H., and Todd, D. "Characterizing and Promoting Social Support in Natural Settings." In R. Munoz, L. Snowden, and J. Kelley (Eds.), *Social and Psychological Research in Community Settings*. San Francisco: Jossey-Bass, 1979.

[9] Silver, R., and Wortman, C. "Coping with Undesirable Life Events." In J. Garber and M. Seligman (Eds.), *Human Helplessness: Theory and Applications*. New York: Academic Press, 1980.

[10] *Ibid.*, p. 315.

[11] Carey, R.G. "Emotional Adjustment in Terminal Patients: A Quantitative Approach." *Journal of Counseling Psychology*, Vol. 21 (1974). pp. 433-439.

[12] Finlayson, A. "Social Networks as Coping Resources: Lay Help and Consultation Patterns Used by Women in Husbands' Post-Infarction Career." *Social Science and Medicine*, Vol. 10 (1976). pp. 97-103. And Litman, T.J. "The Family and Physical Rehabilitation." *Journal of Chronic Diseases*, Vol. 19 (1966). pp. 211-217.

[13] Colletta, N.D., Hadler, S., and Gregg, C.H. "How Adolescents Cope with the Problems of Early Motherhood." *Adolescence*, Vol. 16 (1981). pp. 499-512.

[14] Couch, P.D. "Learning to Be a Middle Manager." *Business Horizons*, February, 1979. pp. 33-41.

[15] Bopp, M.L. "Professional Women and Their Career Networks." Doctoral dissertation: Columbia University, 1981. *Dissertation Abstracts International*, Vol. 41, 5258A.

[16] Morrow, G.R., Hoagland, A., and Carnrike, C.L. "Social Support and Parental Adjustment of Pediatric Cancer." *Journal of Consulting and Clinical Psychology*, Vol. 49 (1981). pp. 763-765.

[17] Droge, D. "Talk as Social Support: Communication in an Epilepsy Self-Help Group." Paper presented at the International Communication Association conference, Dallas, Texas: May, 1983.

[18] Garbarino, J. "A Preliminary Study of Some Ecological Correlates of Child Abuse: The Impact of Socioeconomic Stress on Mothers." *Child Development*, Vol. 47 (1976). p. 184.

III Resources for Pre-Departure Supportive Counseling

A. Easing Pre-Departure Anxieties

B. Preparing to Serve as a Group Trainer

C. Preparing Participants for Conflict and Counseling

D. Training Volunteer Participant-Family Liaisons

Editors' Introduction: Many newly selected participants and their natural parents are anxious about the coming exchange experience, particularly in cases where they have little knowledge about the host country or when news from that country has created a negative image in the eyes of the general public. Recently, AFS/U.S. instituted a pre-departure program of telephone support to help ease the worries of the secondary school students who were accepted for Short Program placement in certain countries. The program was notably successful in relieving many of the anxieties of these participants and their natural parents, and proved to be a good way for the national office in a sending country to involve recent returnees (who made the telephone calls) in volunteer activities in support of AFS participants.

USING THE TELEPHONE TO EASE PRE-DEPARTURE ANXIETIES

This support program is very simple. Under the supervision of the national office, returnees telephone newly selected participants who have been placed in the same country as the returnees visited during their AFS programs. Little preparation is required for the returnees, who are likely to welcome the chance to share information about the country with the new AFSers. The new participants are very eager to talk to someone who has been to the country they will be visiting and to ask questions about things that concern them in the host country. Often, the returnees invite the new participants to telephone them with more questions after the participants receive their host family papers.

Although this program originated in response to the intense anxieties felt by some newly selected participants and their natural parents regarding what seemed to be political instabilities in their designated host countries, it was quickly realized that other anxiety-producing questions, such as what to pack and what gifts to bring, could be addressed quite effectively by the recent returnees.

Objective: To alleviate certain placement concerns of selected AFS candidates and their natural parents.

Who & When: This support activity is intended primarily for new AFS participants, and secondarily for their natural parents, as soon as possible after the participants have been notified of their country placements. The support for each new participant is provided, under the direction and supervision of the sending country national office, by a recent returnee from the host country to which the participant has been assigned.

Materials:

- Telephones (unless all contacts can be made by visiting).
- Supplied by the national office: Telephone numbers (or addresses) of the new participants who will be contacted by each returnee assisting with this program.
- Supplied by the national office: A list of procedures to be used by each returnee when contacting the new participants

PROCEDURES: *Note that the following directions are addressed to members of the staff of the AFS national office in the sending country, not to the returnees making the contacts with the new participants.*

Step 1: Identify one or more groups of newly selected adolescent or adult participants who should benefit from this pre-departure support program. Presumably, all newly selected participants could benefit from a program of this type. However, this program is especially valuable for those placed in . . .

- countries or world regions that are not well known among the people in your country, and/or
- countries or world regions that are perceived in your country as being unsafe due to recently publicized political instability or terrorist activity, and/or
- countries or world regions that are in any way perceived negatively by many people in your country (particularly if, in recent years, newly selected AFS participants have tended to withdraw from placements in these countries).

Step 2: Recruit recent returnees to make telephone calls (or visits) to the new participants. Recruit only returnees who had been placed in the targeted countries.

Step 3: Assign each returnee to contact a number of newly placed participants. Be alert for the possibility that these assignments might be made on a *non-random basis* of some kind. For instance, in a few cases returnees and new participants might live sufficiently close for a personal visit to occur instead of a telephone call.

Step 4: Obtain the telephone numbers (and/or addresses) of the new participants and prepare a list of names and telephone numbers (and/or addresses) for each returnee.

Step 5: Develop and prepare in writing a list of procedures to be followed by the returnees during their contact with each newly placed participant. The following procedures have been found effective and are recommended:

1. Confirm that the participant has received notification of his or her placement, and that this information has been shared with the natural parents, local school personnel, local AFS volunteers, and others as appropriate.

2. Gauge the participant's reaction (and/or that of the natural parents) to the placement. If serious doubt about the placement seems to exist, make a note so that, later, you can alert the national office of any potential withdrawals or other serious participant concerns.

3. Offer to serve as a personal resource person for the participant during the coming weeks, especially during periods of uncertainty such as between now and the time his or her host family's papers arrive. Provide the participant with your telephone number or address.

4. Offer to attempt to answer any questions that the participant and/or the natural parents may have at this time. Even if few questions are forthcoming, offer a few especially useful items of information. For instance, you might offer information about . . .
   - gifts to take,
   - spending money needed,
   - clothing to pack,
   - school and school uniforms,
   - orientation in home and host countries,
   - perceptions of home country by host nationals.

5. Encourage the participant to make progress on such matters as applying for a passport or visa, making any necessary domestic flight arrangements, learning basic phrases in the language of the host country, and making fee payments to your AFS national office.

Step 6: Distribute to each returnee his or her list of names and telephone numbers (and/or addresses) and the list of procedures. Ask the returnees to telephone or visit the new participants within the next week or two.

(Note that you may need to devise a plan for reimbursing the returnees for the costs they incurred as a result of telephoning or traveling.)

Step 7: Carry out follow-up and/or evaluation activities as desired. For instance, after a week or two has passed, you may wish to contact each of the returnees to determine whether all his or her assigned contacts were completed and how the conversations proceeded in each case.

Resource III-B

Preparing to Serve as a Group Trainer

Editors' Introduction: Providing on-going support for exchange program participants requires contacts on a one-to-one basis on many occasions, but supportive assistance also can and (for the sake of efficient use of human resources) must be provided in group settings on some occasions. Any time a group of people come together for a common purpose, the role of the leader or facilitator is of great importance. We were impressed by the guidelines for facilitators that we found in a manual entitled A Shared Experience: Bridging Cultures, *by Rosanne Biocchi and Shanthi Radcliffe, jointly published in 1983 by the Canadian Mental Health Association and the London Cross Cultural Learner Centre, both located in London, Ontario, Canada. The reader should note that these two organizations work primarily with employed adults in Canada, with the result that a few portions of the material below will not be applicable to adolescent exchange participants who lack full-time jobs and (in most cases) previous culture-contact experiences. For more information about this manual, contact the London Cross Cultural Learner Center, 533 Clarence Street, London, Ontario N6A 3N1, Canada.*

PREPARING FOR GROUP TRAINING SESSIONS

One of the key elements for effective facilitation of a group is interaction between the members of the group. In fact, this process can be considered the most important element in any training session. There are five essential components in this process: needs assessment, physical setting, essential materials, facilitator's role and skills, and debriefing.

1. Needs Assessment

Prior to developing and implementing any cross-cultural training program, it is important that an assessment of the needs of the group's members be completed. This process provides information about the group that is necessary to design and lead a useful program. A good needs assessment takes into account the three factors below.

(a) The purposes of a needs assessment:

- to define the goals of the overall program;
- to define the specific goals of each workshop or meeting;
- to gather information about group members regarding age, sex, cultural background, and roles and responsibilities at work;
- to gather information about the level(s) of group members regarding awareness, knowledge, attitudes, skills, and so forth, within a cross cultural context; and
- to identify specific needs of group members that can be met within the scope of the previously established goals.

When the needs assessment has been completed, the workshop can be designed and an evaluation procedure can be developed.

(b) The methods of a thorough needs assessment:

- personal interviews of all the potential participants, or
- distribution of a written questionnaire to all the potential participants.

The design of the interview format or of the questionnaire is crucial, because information about their needs and experiences must be elicited from the participants in a non-threatening way.

Important topics to be included in the design of the interview format or of the questionnaire are the following:

- What is the nature of the individual's job or other role?

- What skills and abilities does the individual possess?
- What is the mandate or purpose of the individual's employer or school?
- With what cultural or ethnic groups does the individual come into contact in the course of his or her work or study?
- What particular problems relating to cross-cultural contact does the individual encounter in the course of his or her daily life?
- Why is the individual planning to participate in the cross-cultural training program?
- What does the individual hope to learn as a result of participating in the cross-cultural training program?

(c) The methods of a quick needs assessment:

Often the request for a training workshop will not allow sufficient time for a comprehensive needs assessment. When this happens, alternative procedures include the following:

- Assess the needs of the group through careful interviewing of the contact person regarding the issues of concern to his or her school or organization and to the people invited to the workshop.
- If time permits, do research on the school or organization that has requested the workshop.
- At the outset of the workshop, ask the participants why they are there and what they hope to learn. Record this information on a flipchart. Refer to this information near the end of the session and attempt quickly to address needs that remain unmet.

2. Physical Setting

No matter how good a facilitator may be, the physical comfort of the group is vital to the success of the workshop. A simple checklist of physical needs should be consulted before any group session begins. Questions on such a checklist should include the following:

- Is the room at a comfortable temperature and adequately ventilated?
- Is the seating comfortable and arranged so that participants can see one another easily (without craning or turning around)?
- Is the lighting adequate without being too bright?
- Is the room the correct size? (If it is too large, a group can feel lost and uncomfortable; if it is too small, it can feel cramped and inhibited.)
- What is the number of participants? (An optimal maximum for many discussions and exercises is 15 participants.)

3. Essential Materials

It is important in group meetings not only that everyone be able to see and hear, but also that important points or statements be systematically recorded. Even if they are not used at every meeting, the following items should be readily available:

- Flipchart paper, and something to mount it on
- Masking tape
- Large magic markers or felt-tipped pens

Remember that a facilitator does not have to be responsible for everything. Help and support (such as making notes on the flipchart) can be elicited from group members.

4. Facilitator's Role and Skills

The basic work of serving as a facilitator involves the following:

- Recognition of the strength and creativity of the group.
- Facilitation of learning (rather than the transmission of knowledge) by focusing on the work and life experiences of group participants.
- Ability to inject enthusiasm and interest into an activity or discussion.
- Ability to share feelings and to solicit them from others. If attitudes and assumptions are going to be challenged, the facilitator must be skilled at creating a generally supportive atmosphere and in knowing how far individuals can be pushed.
- Understanding of the process of change and the factors involved, such as resistance, motivation, analysis, strategy, and action planning.
- Ability to summarize, to synthesize, and to offer a decision or conclusion for the group to accept or reject.
- Ability to provide a process and a structure whereby group participants can do their own analysis.
- Encouragement for the leadership within the group to shift from person to person. This requires some skill in encouraging and receiving feedback from participants, and in quickly adjusting methods, objectives, and content, if necessary.
- Ability to be an active participant as well as a guide. Remember that a facilitator does not necessarily have to lead the entire session; some segments can be led by someone else.
- Firmness and impartiality, exercised so as to make sure that one or two people in the group do not monopolize the discussion, and that quieter members also participate actively. This involves being a good listener.

5. Debriefing

The debriefing, at the end of the group's discussions, is an extremely important part of the process; it involves the following skills:

- Ability to facilitate an examination of theory and its application during the group process (such as the effects upon the group of culture, attitudes, values, and so forth).
- Ability to resolve any feelings and tensions that have arisen.
- Development of a process whereby the group can synthesize what its members have learned in this situation, based on their life and work experience.
- Ability to encourage group members to consider strategies for change.

Resource III-C

Preparing Participants for Conflict and Counseling

Editors' Introduction: AFS participants can be better prepared for the possibility of receiving individual "crisis counseling" in the host country if they have been introduced to this possibility prior to their departure. In order to introduce participants to the idea of counseling and to the types of conflict that may be resolvable through counseling, AFS/Ecuador developed the following activity, which has been used quite successfully with departing secondary school students. This activity also could be used with adult participants who are not used to the idea of counseling, although the suggested quotations would have to be re-written to reflect adults' concerns. Since the concept of "empathy," which often is confused with "sympathy," figures prominently in this activity, we have added definitions of both terms at the end.

PREPARING PARTICIPANTS FOR COUNSELING SITUATIONS

Objectives:

- To help participants think about potential conflict situations that they may encounter during their forthcoming sojourn; and
- To give participants a chance to practice empathizing with others, and therefore to understand better the role of a counselor in dealing with conflict situations.

Who & When: This activity should be used with AFS participants 3 to 6 weeks prior to their departure.

Materials:

- Written quotations illustrating the types of conflict and misunderstanding that are known to occur during many intercultural homestays (examples are provided in the body of the activity, below).
- Flipchart and felt-tip pens, or blackboard and chalk, for the facilitator.
- Pens or pencils, and several sheets of paper, for each small group of 4 to 6 participants.

Time: Approximately 2 to 3 hours, depending on (1) the number of small groups involved and (2) whether a refreshment break is provided.

PROCEDURES:

Step 1: Explain how the AFS support network is set up in *your* country (the sending country). Note that there will be *some* type of support network in the host country, too. However, do not attempt to describe the support network of any other specific AFS national unit.

Say that past experience suggests that conflicts and misunderstandings may arise during the participants' sojourns abroad, and that they should be willing to cooperate with AFS counselors in the host country to resolve these types of difficulty.

(*Note:* Although Step 1 is presented here as occurring at the beginning of this activity, it could occur during an earlier orientation session. In either case, the object is for the participants to be aware, when Step 2 begins, that AFS offers them counseling and other types of support *throughout* their experience.)

Step 2: Divide the participants into small groups of four to six participants each. Assign each small group to a corner of your large meeting room, to a small room, or to some other location where it can work without being disturbed and without disturbing other small groups. (Do not dismiss the plenary session at this time.)

Step 3: While still in plenary session, give the participants the following instructions regarding the activities that they will carry out during their small group meetings, which should last approximately 40 minutes:

1. Study the written quotation that will be given to your group as it departs for its meeting place. Each quotation illustrates a type of conflict or misunderstanding known to occur during intercultural homestays.

2. Outline a scenario or plot that places the quotation in the context of an appropriate misunderstanding or conflict. This outline must involve the same number of players as there are members in your small group, with one member playing the role of an AFS counselor.

3. Develop a mini-drama (2 to 4 minutes in duration), based on the outline, in which the players react to the misunderstanding or conflict. The person in the role of the AFS counselor should become involved in this drama at some point, attempting to help the other players resolve the misunderstanding or conflict.

4. Assign each member of your small group to be one of the players in the drama (which will be presented later for all workshop participants), remembering that one person must play the role of AFS counselor. Be sure that each player has a fictitious name.

5. Allow a few minutes for each player to think *privately* about his or her point of view with respect to the dramatized misunderstanding or conflict. The person playing the role of the counselor also should think about his or her point of view as the person who attempts to help the others resolve this conflict or misunderstanding.

6. Share all the points of view with each other, and discuss possible alternative courses of action for each player. *Your objective is to devise one or more alternatives that enable the misunderstanding or conflict to be resolved in a manner that involves an empathetic understanding of each player's point of view.* Alternative courses of action are possible for the AFS counselor as well as for the other players.

7. Use the paper and pencils or pens to make whatever notes may be necessary for a spokesperson (during the forthcoming plenary session) to present the various points of view and alternative courses of action that have been devised for each of the players.

   (Flipchart pages and felt-tip pens also could be used for this task, in which case the large pages could be displayed during each group's presentation to the forthcoming plenary session.)

Step 4: Dismiss the participants to meet with their respective small groups. As they depart, provide a representative of each small group with (a) one quotation, and (b) pens or pencils and paper, and/or flipchart pages and felt-tip pens.

Step 5: After 40 minutes, reconvene the plenary session.

Step 6: Request one of the small groups to present its mini-drama to all others who are present at the plenary.

Step 7: When the mini-drama is finished (and before discussion is invited from the floor), ask a spokesperson for the small group to discuss the viewpoint of each player and the alternative courses of action that were devised by his or her group for each player (including the AFS counselor). Make notes on the flipchart or blackboard about these alternatives as the spokesperson presents them (unless the spokesperson is already using a large flipchart page with notes on it).

Step 8: Open the plenary session for general discussion. Ask for comments, questions, or concerns that anyone may have related to the dramatized situation and/or the alternative courses of action that were proposed. This discussion should freely involve anyone present who wishes to speak.

Set a time limit on the discussion that takes into account the necessity for all small groups to present their mini-dramas and to have each one discussed in like manner.

Step 9: Repeat Steps 6, 7, and 8 until all of the small groups have been covered. If there are several small groups, provide a break for refreshments.

SUGGESTED QUOTATIONS:

The following quotations may be used as written, may be modified, or may be supplemented or replaced by similar, locally prepared quotations that illustrate "typical AFS crises":

Participant: "My host family is not clean. I want to change families."

Participant: "My host brother sells drugs in the school. I cannot live with someone who has no morals."

Participant: "There is no one my age in my host family. I am bored to tears."

Another Participant: "Martha's host family doesn't let her go out as much as I can. My host mother says she can come live with us."

Host Mother: "Carlos sleeps late on Saturdays while everybody else helps with the housework. He is a bad example for my own kids."

Host Sister: "Maria can do things that I am not allowed to do. I wish she'd never come to live with us."

Host Brother: "José was accepted onto the tennis team at school even though he doesn't play as well as I do. AFS students get unfair breaks."

Principal or Headmaster: "Pedro has not made a serious effort to learn our language. Most likely, he will not receive a diploma."

DEFINITIONS OF "SYMPATHY" AND "EMPATHY":

Sympathy is properly used to refer to ways in which one person may participate in the feelings of another person. When you feel sympathy, the feeling you have is your own; that is, it arises naturally from within you. And this feeling is similar or identical to what the other person is feeling. You and the other person share a feeling. Each of you has your own feeling, and these feelings are the same.

Empathy is not wholly emotional. It is not even principally emotional. Instead of involving only our subjective feelings or "heart," empathy is primarily a function of our mind or "head."

When a person is being empathetic, the feeling or emotion involved is not that person's own. It is that of the other person. To be empathetic, a person tries to put aside his or her own emotions and then to pay attention to, and to understand the emotions or thoughts of, the other person. Empathy requires being *objective*. One part of empathy is the ability to feel what another person feels, to see things the way he or she sees them, to understand his or her desires, tastes, values, and fears. Another part is the ability to keep a certain distance so that your own emotions do not interfere with your thinking.*

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* Hickman, Warren L., and Grove, Cornelius Lee. *A Walk in My Neighbor's Shoes. Empathy: A Concept Study.* New York: Macmillan Publishing Co., 1975. pp. 4-5.

Resource III-D

Training Volunteer Participant-Family Liaisons

Editors' Introduction: A very important person in any AFS placement is the participant-family liaison (formerly, student-family liaison). Perhaps the importance of this position, which usually belongs to a volunteer at the local level, has not been fully realized because many who have served as liaisons have been reluctant to exercise their role to its full potential. That potential can be realized only *to the extent that the liaison makes contact on a* regular basis *with each AFS participant and the members of his or her host family, thus bringing into reality the "on-going support" that AFS upholds as typical of its programs. The following outline for training participant-family liaisons was contributed by Mary Houts, who is a volunteer Area Representative for AFS in California. The final portion of the outline, "What Additional Activities Should Be Performed by a Liaison?", was prepared by another volunteer from the same area, Sally Schroeder. In her covering letter, Mary Houts wrote that "the biggest hurdle is getting the liaison to initiate the contacts with the participant and his or her host family. Liaisons have the tendency to wait for a phone call, and that is often too late to save a placement." The editors hope that this training outline will help to persuade more AFS volunteers that* the most important service that a participant-family liaison can perform is to contact on a regular basis the participants and families for whom he or she is responsible.

THE ORANGE COUNTY LIAISON TRAINING WORKSHOP OUTLINE

1. Introductions.

2. What Is a Participant-Family Liaison?

A liaison helps the AFSer make the necessary adjustments while striving to help the host family remain satisfied.

A liaison helps all to recognize that adjustments are normal, that all go through an adjustment cycle to some extent.

A liaison is alert for the three basic causes of difficulties between the AFSer and the host family members, namely . . .

- misunderstanding or misinterpreting each other's words and/or actions,
- neglecting to provide each other with necessary information, and
- having fundamentally different needs and/or personalities.

3. Who Is a Participant-Family Liaison?

A liaison is a person who can be a confidential, objective listener, and who is characterized by tact, diplomacy, and open-mindedness.

A liaison is a person who can establish rapport with, and maintain the confidence of, *both* the AFSer and the host family.

A liaison is a person who avoids the tendency to feel overly sympathetic toward either the AFSer or the host family.

A liaison is a person who can gather much information about the AFS experience of an AFSer and his or her host family.

4. When and How Does a Liaison Seek Information?

An effective participant-family liaison makes contact . . .

- before the AFSer arrives in the home, *and*
- two or three days after the AFSer arrives in the home, *and*
- every two or three weeks for the next two months, *and*
- (in the case of year programs) once each month during the rest of the year, *plus*

- during times when many AFSers and hosts have adjustment difficulties (such as just after special holidays and during the frenzied period before the AFSer's return to his or her home country).

An effective participant-family liaison, during *regular* visits to the hosts' home, raises information-gathering discussion topics with family members and/or the AFSer such as . . .

- backgrounds of the AFSer and family members,
- goals of the AFSer and of family members for the overall homestay experience,
- expectations (such as regarding chores) and "house rules" governing younger family members and adolescent AFSers,
- friends outside the family being made by the AFSer,
- activities (social, religious, sports, cultural, and others) of the AFSer within and outside the family context,
- adaptation of the AFSer to social, extracurricular, and academic aspects of the school,
- contacts of the AFSer with natural family members (especially via the telephone),
- use of money by the AFSer,
- physical and mental health of the AFSer, including his or her reaction to local foods, and
- patterns of adjustment of the AFSer and family members to each other.

An effective participant-family liaison, during *regular* visits to the hosts' home, is alert for symptoms of AFSer emotional problems such as . . .

- direct or indirect talk of hurting oneself or others,
- indications of loss of a sense of reality,
- sudden or major changes in previously established patterns of behavior,
- patterns of withdrawal from contact with host family members or with peers,
- extremely aggressive behavior, verbally or physically,
- use of illegal drugs or excessive use of alcohol,
- disturbances in previously established sleeping patterns,
- disturbances in previously established eating patterns,
- repeated complaints about physical problems, large or small, that cannot be substantiated by the examination of a physician,
- frequent and inappropriate swings of emotions,
- continuing severe homesickness, depression, or anxiety,
- telephone contact with natural family members at an average rate of three or more times per month (not counting calls clearly made to mark special occasions such as birthdays, New Years Day, and so forth).

5. Who Needs the Information Known by a Liaison?

The liaison keeps the information gathered from the AFSer and his or her host family members confidential in most cases.

The liaison informs only the appropriate AFS supervisor (in some areas, a volunteer; in others, staff) about adjustment difficulties that appear to have potential for causing serious problems between the AFSer and host family members.

The liaison who has maintained *regular* contact with the AFSer and the hosts can inform the AFS supervisor of potential problems sufficiently early, in many cases, for ameliorative action to be taken and for a family change to be avoided.

6. What Should a Liaison Know about Family Changes?

In the year-long homestays arranged by AFS (and by other exchange organizations), 20% to 25% of the participants are moved to a new host family for a variety of reasons, many of them involving dissatisfaction on someone's part.

The liaison informs his or her AFS supervisor *immediately* if either the AFSer or members of the host family talk about the possibility of a family change, or if the liaison judges the adjustment difficulties in the placement to be serious.

Adjustment difficulties sometimes can be resolved, especially if the liaison has maintained regular contact with the AFSer and host family members so that problems are recognized and dealt with before they become major crises.

A family change is an acceptable way of dealing with severe adjustment difficulties, and must not involve the blaming of any of the parties involved. *(Editors' note: See, in this volume, Resource IV-B, "Moving Participants from One Host to Another," for comprehensive advice regarding family changes.)*

Remember that a family change should be followed by continued supportive contacts with members of the former host family as well as with the AFSer.

7. What Additional Activities Should Be Performed by a Liaison?

A liaison should join with other local volunteers (including selected former host families) to provide an orientation session for all host families, with special attention given to those who are about to host for the first time. *(Editors' note: See, in Volume IV (1984) of this handbook series, Resource III-C, "An Orientation Document for Host Families," for ideas about what to include in such an orientation.)*

A liaison should advise and coach host family members about the orientation that they should give to the AFSer regarding the use of their home and their patterns of family life. *(Editors' note: See, in this volume, Resource VI-D, "Outline for Orienting a Participant to the Hosts' Home," for ideas about home and family orientations.)*

A liaison should greet and become acquainted with the AFSer within two days of his or her arrival in the community. Small, useful gifts (such as a map of the community and a floor plan of the school) can be given to the AFSer at this time.

If others are not able to do so, a liaison should introduce the AFSer to the school to which he or she has been assigned by means of a visit to its campus, showing back issues of the yearbook or other school publication(s), or (especially in the case of AFS visiting teachers) introductions to key school personnel.

A liaison should insure that the (adolescent) AFSer is properly registered and makes appropriate selections of courses and/or extracurricular activities at the school.

A liaison should make certain that local students are assigned to look after the (adolescent) AFSer during the first week or two of school, and that someone joins the AFSer for lunch during that time. Similar arrangments should be made with appropriate peers of AFS visiting teachers, or for young workers, or other adult AFS participants.

A liaison should strongly encourage the AFSer to attend all meetings related to AFS life in the community and in the larger district or area, arranging transportation to and from such meetings if necessary.

A liaison should be alert to the possibility that it may be useful at some point during the year to convene a special meeting with the host family, speaking *separately* or perhaps even individually with the parents and children in the family, in order to air grievances, compare notes, and offer advice.

A liaison should take steps to help host family members deal with their separation from the AFSer at the end of the year. *(Editors' note: See, in Volume V (1985), Resource IV-D, "Three Pre-Return Activities for Host Families," for ideas about helping host families cope with normal end-of-year separations.)*

A liaison should encourage the AFSer to join with other AFSers in the vicinity to do something (such as presenting a skit) near the end of the year to thank AFS volunteers and other community members who have been helpful to them.

8. Concluding Remarks.

IV Resources for Supportive Counseling During the Sojourn

A. Providing an Orientation upon Participants' Arrival

B. Talking Supportively with Host Parents and Siblings

C. Moving the Participant from One Host to Another

D. Helping Participants Arrive at Closure

Resource IV-A

Providing an Orientation upon Participants' Arrival

Editors' Introduction: One of the most significant recommendations to come out of the Workshop on Intercultural Learning Content and Quality Standards (the "Montreal Workshop" of February 1984) concerns the orientations provided by hosting countries for participants. In short, this recommendation was that the major *post-arrival event should be held, not immediately upon the participants' arrival in the host country, but rather after they have lived in their respective host communities for a short time. (Three to five weeks was the recommended time in the case of Year Programs.) Orientation events held immediately upon participants' arrival were not completely ruled out, however, so long as they were* brief *and dealt with* basic *issues only. In response to the need for such an event, AFS Research Director Neal Grove developed a "Brief & Basic Orientation" for use by AFS/U.S. with Visiting Teachers Program participants who had just arrived in the United States. With the assistance of Research Associate Bettina Hansel and Director of Program Support Mary Ann Zaremba, he has revised and expanded that original outline (while also transforming its U.S.-specific content) in order to develop the following resource, which should be adaptable for use as an immediate post-arrival event by trainers in virtually any culture.*

OUTLINE FOR A BRIEF & BASIC POST-ARRIVAL ORIENTATION

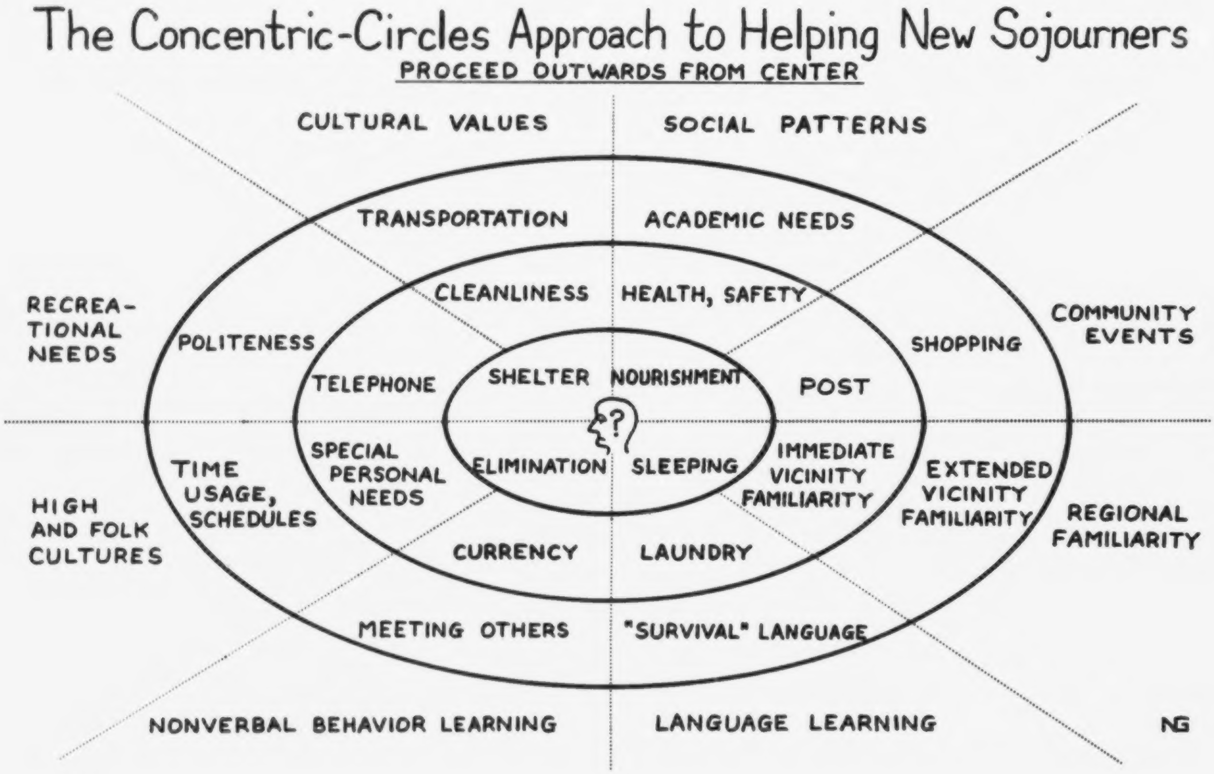
THE CONCEPT BEHIND THE OUTLINE

A useful approach to thinking about orientation for participants immediately upon their arrival in the host country is *to attempt to empathize with the average participant, identifying the concerns and questions that such a person is likely to have when arriving for the first time in an unfamiliar place far away from home.* "The Concentric Circles Approach to Helping New Sojourners," which is illustrated on the facing page, represents an attempt to appreciate a newcomer's concerns in an empathetic manner. At the center of the series of concentric circles is a newcomer, a person who is naïve because of a complete absence of experience in the host culture, and, in many cases, in any culture other than the one in which he or she was raised. Attempting to view the first two or three weeks of this person's sojourn from his or her perspective, we proceed by asking ourselves: *"What are the questions and concerns that are uppermost in the newcomer's mind at this time? . . . and at this [later] time? . . . and at this [still later] time?"* Asking the questions in this way—that is, by identifying what is uppermost in the newcomer's mind at several sequential points in time—enables one to make an informed decision about the *order* in which various types of help and various bits of information should be offered. The order is suggested as one moves from the center of the diagram farther and farther outward through the successive concentric circles.

It is important to note that "The Concentric Circles Approach to Helping New Sojourners" does *not* proceed from the assumption that certain topics should be dealt with earlier than others because they are ultimately more important. Rather, the assumption is that certain topics should be dealt with earlier because, unless and until this happens, the naïve newcomer is likely to be preoccupied with his or her concerns regarding these topics, and thus not fully ready to deal constructively with other topics that very well may prove to be more important in the long run.

At the center of the concentric circles diagram, closest to the newcomer, are the concerns likely to be uppermost in his or her mind at the moment of arrival: finding shelter, obtaining nourishment, being able to sleep or rest, and knowing how to find and use facilities for the elimination of bodily wastes. Therefore, these topics are the ones that ought to be addressed at the earliest possible opportunity by those in charge of post-arrival orientation. By "earliest possible opportunity" is meant as soon as circumstances permit. If a group of newcomers arrives at ten o'clock at night, no orientation is appropriate except showing them to their rooms, explaining quickly (if necessary) the use of a bed or other item for sleeping, and pointing out the toilets and bathrooms. These and the other topics listed in the central area can be dealt with in detail the following day. (Participants in programs such as those arranged by AFS will have one of these immediate concerns, the need for shelter, routinely taken care of by others. In the outline that follows, which is designed primarily with AFS users in mind, the need for shelter is not addressed.)

We presume that when the newcomer is satisfied that his or her most immediate concerns have been dealt with, other existing concerns become uppermost in mind. In the diagram, these are represented by the items in the first ring beyond the central area: knowing where and how to wash oneself, knowing how to launder clothing, understanding basic facts about the currency, postal, and telephone systems, and having special questions answered and needs attended to. In deciding which of these topics ought to be dealt with at the immediate post-arrival site, a key consideration is the physical condition of the newcomers. In the case of newcomers who have endured a lengthy flight and a major time zone change, rest and recuperation are likely to be more important than attending to all the information listed in the first ring beyond the central area. In cases where the newcomers are physically able, these topics should be addressed next, if at all possible within 24 hours of



The Concentric-Circles Approach to Helping New Sojourners

PROCEED OUTWARDS FROM CENTER

CULTURAL VALUES
SOCIAL PATTERNS
TRANSPORTATION
ACADEMIC NEEDS
RECREATIONAL NEEDS
CLEANLINESS
HEALTH, SAFETY
COMMUNITY EVENTS
POLITENESS
SHOPPING
TELEPHONE
SHELTER
NOURISHMENT
POST
?
SPECIAL PERSONAL NEEDS
ELIMINATION
SLEEPING
IMMEDIATE VICINITY FAMILIARITY
TIME USAGE, SCHEDULES
EXTENDED VICINITY FAMILIARITY
HIGH AND FOLK CULTURES
REGIONAL FAMILIARITY
CURRENCY
LAUNDRY
MEETING OTHERS
"SURVIVAL" LANGUAGE
NONVERBAL BEHAVIOR LEARNING
LANGUAGE LEARNING
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This diagram, which was prepared with several types of international educational exchanges in mind, is read from the center outwards. The diagram is based on the supposition that most naïve newcomers are preoccupied with a succession of fears and concerns. When those inside the center ring are dealt with satisfactorily, those inside the next ring become uppermost in mind . . . and so forth and so on. The effective sojourner eventually becomes knowledgeable and skilled at dealing with all the concerns listed in the diagram. Topics dealt with in orientation programs should be sequenced in a similar order.

their arrival. On the other hand, if the newcomers are departing from the immediate post-arrival site sooner than 24 hours after their arrival, some of these topics can and should be addressed as soon as possible following their arrival in their respective host communities.

Topics in the second ring beyond the central area are those that could be addressed at the immediate post-arrival orientation site if—and only if—the newcomers are remaining there for well over 24 hours before going on to the community where they will be hosted. These topics can also be dealt with later, after the newcomers have arrived at the hosting location. If the immediate post-arrival orientation site and the final hosting location are the same, topics in the second ring should be addressed only after those in the central area and first ring have been dealt with completely and to the newcomers' satisfaction.

Topics in the outer ring are those that should be deferred until later, and that ought to be addressed only at the location at which the newcomers will spend most of their time in the new country. *Since the purpose of the following outline is to provide for an immediate post-arrival orientation, the point to be stressed here is that the topics in the outer ring definitely do not belong in such an orientation.* Some of these topics, such as sports and recreation, can be deferred for several days or even a week or more. Others, such as those dealing with cultural values and social behaviors, can and should be deferred even longer (three to five weeks in the case of Year Programs) in order to provide the newcomers with time to make their own observations, to have some personal experiences, and to formulate their own questions about the assumptions, values, habits of thought, and patterns of behavior of the members of the host culture.

THE SPECIFICATIONS FOR THE OUTLINE

Objective: To insure that AFS participants are acquainted with the basic instrumental skills (sometimes called "survival skills") that they will need to function at a minimally effective level upon arrival in their host communities.

Who & When: Any group, adolescent or adult, within hours of its arrival in the host country.

Where: At the orientation site to which participants are brought immediately following their disembarkation in the host country.

Materials: The following materials should be on hand, or should be assembled beforehand, so that they are readily available for use during this orientation session:

- A typically equipped and made-up bed or other common object or item of furniture (such as a mat or futon) used for nighttime sleeping.
- A typically equipped toilet or other commonly used receptacle for bodily wastes.
- A handkerchief, "facial" tissues, and/or other item (if any) commonly used to receive discharges from the nose, throat, or mouth.
- A typically equipped bathroom or other commonly used location for washing oneself.
- *For women's subgroups only:* Sample sanitary napkins and/or other typical and readily available items or products for dealing with menstruation.
- A typical table place setting.
- Additional sets of eating utensils for practice by group members unfamiliar with typical utensils.
- Multiple samples of all currency (including both coins and paper) commonly in general use.
- A working telephone of the type commonly available in public places.
- Principal types of telephone books or other types of listings of telephone numbers.
- Sample postal items including a postcard, envelope, aerogramme, and common postage stamps.
- A sample of laundry soap, laundry powder, or other cleanser suitable for the hand-washing of clothing and available in small quantities at the orientation site.
- *Optional (see Topic H for guidelines):* Machines and/or other tools, and soaps and/or other cleansers, commonly used to wash, dry, and press clothing.

Essential Procedure: Due to the content of portions of this training session, *it is essential that the group be divided into single-sex subgroups, each led by a trainer of the same sex*. It is also advisable to limit the size of each subgroup to three to six members.

Important Note about Trainers: Some trainers may be inclined to de-emphasize or to skip entirely certain portions of the outline because of their disinclination to discuss topics such as the disposal of bodily wastes. Since these are the very topics most likely to cause embarrassment and discomfort for naive participants after they are on their own in the host community, it is imperative that all subgroups be provided with trainers who are willing and able to address such topics completely, seriously, objectively, and sensitively.

Advance Planning: With two exceptions (noted below), the topics in this outline may be dealt with in any order. But because several subgroups may be competing for the use of the same materials (such as the telephone), subgroup trainers should plan in advance to cover the topics in different orders. The two exceptions are these: (1) Topics A and B should be among those covered on the first day if this orientation is spread over a two-day period. (2) Topic K should be the final topic covered in all subgroups.

Considering Cultural Similarities: Some incoming country groups (due to the similarity of their home culture with the host culture) may need comparatively little attention to certain topics. *Be very hesitant, however, to assume that certain topics need no coverage at all.* You may know that certain common instrumental skills in the two cultures are similar, but the trainees are not likely to know this. Also, many apparent similarities are likely to involve subtle but socially important differences. One purpose of this orientation is to help AFS participants feel more secure through gaining knowledge of *both* similarities and differences.

A related problem may be that a few participants may react negatively to being given an orientation about such seemingly simple matters as how to use the toilet. The trainer of each small group will have to use tact and persuasion in dealing with objections of this nature, agreeing that the similarities between the home and host cultures are obvious, but pointing out that the differences, which usually are subtle, will almost surely be *of direct social significance to the participants* after they arrive in their host communities.

Related Orientation Procedures: When participants arrive at the orientation site, volunteers and staff immediately should assist them in carrying their luggage to the location where they will be sleeping, and should show them the location of toilets and washing facilities. With participants divided into small, single-sex groups, Topics A and B of this orientation can be dealt with at this time. A further site tour—eating facilities, meeting rooms, recreational locations, and so forth—should be conducted as soon thereafter as is practical.

Time: A total of at least least 4 hours, ideally *not* all occurring sequentially. Due to the physical and mental state of participants who have just arrived after lengthy overseas flights, the topics of this orientation are preferably covered in 2 or even 3 separate sessions punctuated by overnight sleep, meals, and/or periods of rest and relaxation.

Method: The trainer of each subgroup should use the materials assembled or on hand to describe *and to demonstrate* the appropriate skills and behaviors. The trainer also should give subgroup members who wish to do so the opportunity to practice key skills and behaviors.

THE OUTLINE

Topic A: Sleeping This topic can be covered at the time the participants are shown where they will sleep at the orientation site. If circumstances permit, a valuable procedure is to have the participants make up their beds under the guidance of the subgroup leader. (Note that if the beds at the orientation site are not similar to the type of furniture or object likely to be used for nighttime sleeping in host families' homes, a special session using the typical object must be held.)

Show the participants a typically equipped and made-up bed or other type of furniture or object (such as a mat or futon) used for nighttime sleeping. Describe and demonstrate its use, being sure to address the following questions:

- In what portion of the house or grounds do people sleep? Does the sleeping location change with the seasons or in response to other factors?
- What are the principal components of a completely made-up bed? How are these components assembled?

- Where does a person place himself or herself in relation to the bed's covers and other components when intending to sleep in the bed?
- What can one do to increase one's warmth or coolness while in bed?
- How does one arrange the bed's components upon arising? Should they be arranged immediately?
- What is common attire for nighttime sleep? If a participant does not possess this common attire, what alternatives in his or her possession might be viewed as acceptable by most host families?
- What usually is done with the attire for nighttime sleep after it is taken off in the morning? In most host families, is it acceptable for one to appear for breakfast while wearing sleeping attire?

Topic B: Disposing of Bodily Wastes

This topic can be covered at the time the participants are shown the locations of the toilets or other bodily waste receptacles at the orientation site; this part of the "site tour" should occur almost immediately after their arrival. *Participants must be divided into small, single-sex groups with a leader of the same sex for this topic.* Leaders should strive to deal with this topic completely, seriously, and objectively, being sensitive to the possibility that participants not only may be accustomed to different types of facilities, but also may be accustomed to different assumptions regarding bodily wastes.

Show the participants a typically equipped toilet or other commonly used receptacle for bodily wastes, plus a handkerchief, "facial" tissues, and/or other item (if any) commonly used to receive discharges from the nose or mouth, plus other illustrative items as suggested below. Demonstrate and explain their uses, being sure to address the following questions:

- What are the most important components of a toilet or other receptacle for bodily wastes commonly used in this culture? How does this type of toilet or other receptacle operate?
- *For women only:* How does one place one's body in relation to the toilet when defecating and when urinating? What does one use to cleanse oneself afterwards? Where is the cleansing substance usually found? How is the cleansing substance disposed of?
- *For men only:* How does one place one's body in relation to the toilet when defecating and when urinating? What does one use to cleanse oneself after defecating? Where is the cleansing substance usually found? How is the cleansing substance disposed of? If drops of urine happen to miss the receptacle, should they be wiped up in any social contexts (such as when one is in a home)?
- How are common types of toilets emptied (flushed)? What kinds of restrictions are there, if any, about the kinds of objects that may be disposed of in a toilet? Are there restrictions on the frequency of flushing (due to water shortage, for instance)?
- What else (if anything) should one know about the use of a toilet, and/or about the plumbing associated with common types of flush toilets?
- In a home, to what extent is privacy desirable or mandatory for a person using a toilet? If toilet room doors are not usually equipped with locks, how does one attain privacy when using the toilet?
- In what kinds of locations are toilets likely to be found in public places? What kinds of behaviors from others can one expect when using a toilet in a public place? What degree of privacy (if any) is expected of users of a public toilet? Are there basic points of etiquette that govern people's behavior in a public toilet?
- When one has an excess of fluid in the nose, where and how should one remove it? What behaviors in this respect are considered impolite or unsanitary? Do the "rules" governing elimination of

excess fluid from the nose differ according to one's location (in the home, on the street, with members of the opposite sex, and so forth)?

- When one has an excess of fluid in the throat, where and how should one remove it? What behaviors in this respect are considered impolite or unsanitary? Do the "rules" governing elimination of excess fluid from the throat differ according to one's location (in the home, on the street, with members of the opposite sex, and so forth)?

- *For women only:* How do women in the host culture commonly deal with their menstrual periods? What kind of items or commercially available products are available for this purpose, and how are they actually used? How does one dispose of these items or products after their use?

- *For women only:* Are women commonly assumed to be mentally, physically, or socially disabled in any way during their menstrual periods? If so, what do women do in order to comply with, cope with, or surreptitiously evade this assumption?

Topic C: Washing One's Body

This topic can be covered at the time the participants are shown the location of the bathrooms or other areas where people typically wash themselves. This part of the site tour should occur as soon as possible after their arrival. *Participants should be divided into small, single-sex groups with a leader of the same sex for this topic.* A problem that is likely to arise in connection with this topic is that many orientation sites have bathing facilities that are not highly similar to those found in ordinary homes. Group leaders should give advance consideration to the way they will deal with whatever level of discrepancy exists between site bathrooms and home bathrooms.

Show the participants a typically equipped bathroom or other commonly used location for washing the body, plus additional illustrative items as suggested below. Describe and demonstrate these facilities, being sure to address the following questions:

- What are the most important fixtures and components of a bathroom or other commonly used location for washing the body? Are there any fixtures that look similar to those in the participants' home culture, but operate differently?

- Are there fixtures, components, or other items in the bathroom with which any participant is not familiar? (A bidet, for instance, is unfamiliar to members of some cultures.) What are the purposes of any unknown items, and how do they operate?

- If homes in this culture sometimes lack adequate facilities for bathing (and if any participants are likely to find themselves in such a home), where do people go in order to bathe? What circumstances and social practices surround the act of going to such a place and bathing there?

- At a sink or basin, how are the hot (if any) and cold water taps commonly marked? If water is not usually drawn from a tap, how is it obtained? If water is not drained from the bottom of the sink or basin, how is it disposed of? What expectations are there in most homes about the condition in which a sink or basin should be left after use?

- What restrictions may apply in some homes regarding the use of hot water, or the use of any water?

- Is the floor of the room or area in which one bathes or showers in a home expected to remain basically dry, or is it expected to become and remain wet? If dry, what measures can one take to maintain dryness? If wet, is there a limit on the extent of wetness permitted?

- Is bathing or showering when at home ever a social occasion for members of the host culture? If so, under what circumstances (if any) would the participant be expected to join in? If so, what conventions govern bathing as a social occasion?

- In a bathtub, how is the water prevented from running down the drain? How much water is one expected to use when using a bathtub? What general procedures are used when one takes a bath? What expectations are there in most homes about the condition in which a bathtub and surrounding area should be left after use?

- When showering, what should be done with the curtain or door (if any)? What general procedures are used when one takes a shower? In cases where a bathtub and shower are combined, how does one select whether the water comes out of the tap or the showerhead? What expectations are there in most homes about the condition in which a shower and surrounding area should be left after use?

- Of the principal items related to cleaning and grooming oneself—such as towels, washcloths, soap, toothpaste, toothbrush, comb, hair brush, and so forth—are any shared among the members of most families? Which, if any, are most likely to be considered personal property not to be shared?

- Of the principal items related to cleaning and grooming oneself, which commonly are carried to the bathroom and back to one's bedroom (or elsewhere), and which commonly remain in the bathroom? Where in the bathroom are the latter items commonly kept? Do many families have "rules" regarding particular items (for example, that wet towels should be hung in a certain location to dry)?

- What is considered minimally acceptable dress, in most families, when going to and from the bathroom for the purpose of bathing? Are there special "rules" in many families regarding one's condition when departing from the bathroom (such as that one should be dry, not dripping water onto the floor)?

- Under what circumstances in a home can the door of a bathroom in use be left open? Under what circumstances in a home should the door be closed? . . . closed and locked? If bathroom doors are not usually equipped with locks, how does one attain privacy when using the bathroom? What should a potential bathroom user do when encountering a closed door?

- What is one usually expected to do with clothing that one wishes to wash or to have washed? If it is deposited in the bathroom (rather than carried elsewhere), what types of receptacles (such as a hamper) commonly are provided for this purpose? [Note: Topic H addresses the washing of clothing.]

- What "rules" prevail in most families regarding the amount of time that one should spend bathing or otherwise monopolizing the bathroom? Are there times during certain days when such rules become more stringent? . . . more relaxed? What activities other than bathing (such as grooming, dressing, washing clothing by hand) are usually considered acceptable or unacceptable for carrying out in a home bathroom? What activities are acceptable at some times but not at others?

- What "rules" prevail in the host culture regarding the apparent cleanliness of various body parts (hair, mouth, breath, hands, underarms, feet, and so forth)? What measures commonly are taken by members of the host culture in order to insure that these body parts will be perceived as clean?

Topic D: Eating and Drinking

This topic can be covered at a time when participants are having a meal in the dining area. (The first time that participants take a meal at the orientation site probably is *not* the ideal time to deal with this topic.) In the case of some country groups with sharply differing eating and drinking habits, portions of this topic may need to be addressed, and guided practice carried out, during two or more mealtimes. This topic also could be addressed in the absence of actual food, especially for country groups having eating and drinking practices similar to those in the host culture.

Show the participants a complete table place setting. (Consider the possibility of having on hand additional utensils so that participants can practice using them.) Describe and demonstrate the use of these items, being sure to address the following questions:

- What are the components of a table place setting? Are there any items included in the setting with which any participant is not familiar? What are these, what purpose do they serve, and how are they used during a meal?

- In many families, what "rules" prevail regarding one's dress when appearing for ordinary meals? Are the expectations regarding some meals (such as breakfasts) different from those regarding others?

- In many families, what "rules" prevail regarding bodily cleanliness at the table? Is the apparent cleanliness of certain body parts (such as hands or face) especially important?

- In some families, what religious or other rituals are observed before, during, or after a meal? (For example, does a prayer precede the meal? Does a "thank you" follow the meal?) Are there rules or rituals governing when those present may begin to eat? If the participant does not share the religious faith of his or her hosts, what should he or she do during religious rituals at table?

- What means are there (if any) for a person at table to keep clean and protect himself or herself from dropped or spilled food while eating? (For example, how does one use a napkin or serviette?)

- How is the food usually distributed or served when one is at table with a family in a home? How does one obtain condiments or additional food that he or she may desire after the initial serving?

- What practices are usually observed regarding the acceptance or refusal of additional food that one is offered? If the offered food is desired, should one say so at once or politely refuse before accepting? If polite refusals are expected, how many times should one refuse before accepting? If additional food is not desired, are there nonverbal ways of signaling this fact (such as not finishing all the food on one's plate)?

- What expectations are there in most families about conversation at the table? . . . about offering compliments regarding the food? . . . about dealing with food that is disliked? . . . about leaving the table temporarily? . . . about leaving the table upon finishing one's meal?

- How is solid food conveyed from the plate to the mouth? What utensils (if any) are commonly used? If these utensils are unfamiliar to participants, how, precisely, are they manipulated? Are there alternative patterns of manipulation (such as European and American styles of using a knife and fork)? If utensils are not used, how are the hands used to convey food to the mouth? If only one hand may be used, which one, and why?

- How is liquid food conveyed from the bowl, cup, or glass to the mouth? What utensils (if any) are commonly used? If spoons are used less frequently than in the participants' home culture, what other means exist to convey liquid or semi-liquid foods to the mouth? If spoons are used more frequently than in the participants' home culture, what types of foods (such as desserts) are eaten with a spoon?

- What is done with utensils during a meal when any of them are not in use? What is done with utensils at the end of a meal? Does placement of utensils in a certain way signal that one has finished eating?

- What kind of assistance (if any) from guests or visitors is likely to be appreciated by the person in charge of preparing the meal and of cleaning up after the meal? Is such assistance appropriate in some social circumstances but not in others?

- What expectations are likely to prevail in most families regarding the noises and sounds (slurping, chewing, burping, and so forth) that may accompany eating? If noiseless eating commonly is expected, what should one do if inadvertently making such a sound (such as burping)? Does the presence or absence of a certain noise convey a meaning?

- Are there common and important table manners prevailing in many homes that have not been dealt with earlier?

Topic E: Using the Currency

Show the participants samples of all paper money (or "bills") and coins commonly in use. Describe the value and use of each sample, being sure to address the following questions:

- What bills are commonly in use? What is the value of each in relation to the others? Are any two or more bills likely to be easily confused with each other? What are examples of one or two items in daily use that can be purchased by each bill?

- What coins are commonly in use? What is the value of each in relation to the others, and to the lowest denomination of bill? Are any two or more coins likely to be easily confused with each other? What are examples of one or two items in daily use that can be purchased by each coin?

- Which coins and/or bills are especially useful to have on one's person? (For instance, which coins are commonly used in public telephones or toilets?)

- What practices should one observe regarding the carrying of money on one's person? What is the average amount of cash that one is likely to need during an ordinary day? If pickpockets or other dangers to money on one's person are common in certain areas, how can one protect oneself?

- If travelers cheques are in common use, is there anything about their purchase and redemption that may cause inconvenience for participants? (For instance, is identification other than by one's signature required by banks or merchants)?

- Are there important social conventions or legal restrictions regarding monetary dealings with bankers and money exchangers? . . . with beggars or alms-seekers? . . . with "black market" operators? . . . with street vendors?

Topic F: Using the Telephone

The following outline focuses on immediate telephoning needs likely to be experienced by newcomers to a host country, and is *not* intended to be a comprehensive introduction. It is assumed that a more thorough introduction to telephone system use will be provided soon after participants arrive in their respective host communities.

Show the participants a public telephone and samples of telephone books commonly in use. Describe and demonstrate the use of the telephone, being sure to address the following questions:

- Are there different types of telephone books (such as "white pages" and "yellow pages") or other listings of local telephone numbers? What are the purposes of each type of book, and how are the numbers organized within each? Where in telephone books or other published listings may general information about telephoning be located?

- What numerical pattern typically characterizes a local telephone number (for instance, 000-0000)? If the country is divided into telephone "areas" or "regions," what numerical pattern is prefixed to the local pattern (for instance, *000*-000-0000) to facilitate inter-regional telephoning? Where can one locate a listing of the regional prefixes?

- In what kinds of places, and in what ways, are telephones typically made available for use by the public? Is the number to be called communicated verbally, by means of a dial, or by means of buttons? How does one pay for using a public telephone?

- If public telephones are user-operated (as in the case of coin-operated phones), what step-by-step procedures must be followed when using one? What types of sounds from the receiver indicate conditions such as "line is properly connected," "called phone is ringing," "called phone is in use," and "additional coins are required"?

- Is it possible to make an international call from a public telephone? What special conditions apply, and what step-by-step procedures should be followed?

- To what extent is a telephone useful in an emergency situation, especially in obtaining assistance from police, fire, or medical personnel? Are one or more special numbers (such as 911) available for use in emergencies? Is telephoning the operator a reasonable way of obtaining emergency assistance? Must coins be used in coin-operated public telephones when such emergency numbers are used?

- How do telephone conversations typically begin? What does a person usually say upon lifting the receiver of a ringing telephone? What does a person who has placed the call usually say?

- Are there special circumstances or conditions that affect the use of public or other telephones in this country? What common difficulties (if any) attend the use of public telephones, and how may these be dealt with? If telephone service often is of poor quality, are there steps that one can take to increase the probability of making a connection successfully (such as telephoning at a certain time of the day or on a certain day of the week)?

- *For participants who will be traveling alone when going to their respective host communities:* Using the telephone, how could you obtain assistance from specific AFS volunteers or staff members, if necessary, during your journey?

Topic G: Using the Postal System

The following outline focuses on immediate mailing needs likely to be experienced by newcomers to a host country, and is *not* intended to be a comprehensive introduction. It is assumed that a more thorough introduction to postal system use will be provided soon after participants arrive in their respective host communities.

Show the participants a sample postcard, envelope, aerogramme, and common postage stamps. Explain and demonstrate their use, being sure to address the following questions:

- What do the most common postage stamps look like? Can they be purchased at certain establishments other than post offices? Can they be purchased from vending machines, and, if so, are there facts that one should know about stamp vending machines (such as not getting full value for one's money)?

- In what sequence (country-city-street/box-person, or person-street/box-city-country) is the name and address of the intended receiver commonly written on the envelope? Where on the envelope is the receiver's name and address commonly written?

- How and where is the name and address of the sender of the letter commonly written on the envelope?

- Where are the stamps commonly placed on the envelope?

- What value of stamps is required for an ordinary (non-aerogramme) letter mailed to a foreign address? Does the same cost apply to an ordinary letter sent anywhere in the world, or must different values of postage be applied for mailing to different continents?

- Where on an ordinary postcard does one write the message? Where does one write the name and address of the intended receiver? Where does one place the stamps? What value of stamps is required for a postcard mailed to a foreign address? Does the same cost apply to a postcard sent anywhere in the world, or must different values of postage be applied for mailing to different continents?

- Do any special conditions apply with respect to an ordinary letter and/or postcard mailed to a foreign address? (For example, must "AIR MAIL" be written at a certain place on the envelope, must certain stickers be used, must certain types of envelopes be used, and so forth?)

- What does a common aerogramme look like, and how much does one cost? Does the same cost apply to aerogrammes sent anywhere in the world, or must different types (values) of aerogramme be purchased for mailing to different continents? What rules apply to the use of aerogrammes (such as not including insertions)?

- Where does one go to mail a letter, aerogramme, or postcard? If there are boxes or other receptacles for depositing mail at places other than at post offices, what do these receptacles look like?

- Are there special circumstances or conditions that affect the use of postal service in this country? What common difficulties (if any) attend the use of postal service, and how may these be dealt with? If postal service often is of poor quality, are there steps that one can take to increase the likelihood of having an overseas letter reach its destination, and/or of receiving a letter intended for oneself?

Topic H: Washing One's Clothing

All participants will need clean clothing during their time in the host country, but the circumstances under which this need will be met may vary greatly. Therefore, you should assume that this topic will be dealt with fully soon after the participants arrive in their host communities. At the post-arrival orientation site, this topic should address only the immediate needs likely to be felt by participants, as outlined below. (If the participants are scheduled to remain at the orientation site for a relatively long time, you may wish to demonstrate examples of machines and/or other tools as well as soaps and/or other cleansers commonly used to wash, dry, and press clothing for a more thorough orientation to clothes washing.)

Show the participants a sink or basin located in a laundry room, bathroom, or other location appropriate for washing clothing by hand, plus a sample of laundry soap, laundry powder, or other cleanser suitable for the hand-washing of clothing (and available at the orientation site in small quantities). Explain and demonstrate their use, being sure to address the following questions:

- Where, and when, at this orientation site may one wash small quantities of clothing by hand? How is hot and/or cold water for this purpose obtained? How is the water disposed of after washing has been completed?

- Where and how may laundry soap, laundry powder, or other cleanser be obtained in small quantities at this orientation site? How are these laundry cleansers used when doing a wash by hand? What should one know about their potential dangers (such as irritation to the eyes, and so forth)?

- Where and how may small quantities of hand-washed clothing be dried at this orientation site? Are there climatic factors (such as high humidity) that may affect the time it takes clothes to dry? Is there a danger of mildew if clothes are not wrung out thoroughly?

- What expectations prevail in the host culture regarding the washing of clothing? Do most people wash their clothing after only one wearing, or do they wash only visibly dirty clothing, or does some other "rule" prevail? Do expectations differ regarding the frequency of washing different types of clothing (underwear, stockings, outerwear)?

- What expectations are likely to prevail in most homes regarding the washing of the participant's clothes and other laundry? Which items (if any) might the participant be expected to wash for him/ or herself, and which items may he or she assume will be washed by hosts or others?

Topic J: Personal Safety and Health

It will be necessary to cover this topic at much greater length in some countries than in others. The objective is to give specific guidelines to the participants regarding ways in which they can avoid accidents and illnesses that are common in your country, and can avoid coming into conflict with the local and national authorities (police, the military, immigration officials, and so forth) of your country.

Since this entire orientation is to be conducted at the immediate post-arrival site, it is assumed that all participants will have in their possession all official papers (passports, visas, and so forth) that they will need to travel within, and to live temporarily in, your country. These documents are likely to be the only materials to which you will need to refer during your discussion of Topic J. Referring to such documents when necessary, address the following questions:

- What documents (if any) should one have on his or her person at *all* times when outside of the host family's residence?
- What documents (if any) should one have on his or her person when traveling beyond the host community?
- What specific places, and/or what types of places, should one avoid because of probable danger of any kind or because of official disapproval of a foreign person's (or anyone's) presence there?
- What specific places, and/or what types of places, should one be careful not to photograph? Are there specific places where cameras are not allowed? Are there certain types of people (such as members of the police) who should not be photographed?
- To what extent (if any) are curfews imposed and observed? What are specific curfew regulations?
- If there is a heavy military and/or police presence generally or in specific locations, to what extent (if any) is it actually threatening to foreign persons? If it is a potential threat, are there actions that a foreign person can take or refrain from taking that will reduce that threat?
- What specific places, and/or what types of places, should one avoid because of a potential health threat of any kind? What foods (such as unpeeled vegetables) or other substances (such as certain types of alcoholic beverages) should one avoid because of a potential health threat?
- What other advice should be given to a foreign person in this country that will significantly reduce the likelihood that he or she will be injured, become ill, or come into conflict with local or national authorities?

Topic K: Questions and Needs

This topic should be the final one covered in all subgroups. Its objective is to determine whether subgroup members have had their immediate questions and concerns effectively addressed, and to identify any special needs of individual subgroup members. Note that certain participants may prefer to have their questions and needs addressed privately, after the subgroup has dispersed. Ask the following questions:

- Is there any topic, or portion of a topic, that anyone has not understood well? Are there any questions that anyone did not ask during the presentations that he or she would like to ask now?
- Does anyone have a question or a concern that needs to be dealt with immediately, and that was not covered among the topics we have addressed?
- Does anyone have a special, individual need or problem that he or she would like to bring to the attention of a member of the orientation staff, either now or later in private?

Resource IV-B

Talking Supportively with Host Parents and Siblings

Editors' Introduction: An important theme stressed in this volume is that local providers of support should not *wait for news to arrive that an AFS participant and his or her hosts are having serious problems. By the time such news arrives, the opportunity to "save" the placement may well have passed. As in medicine, so in homestay program placements: Early diagnosis of a difficulty sharply increases the likelihood of handling it satisfactorily. In the case of homestay program placements, early diagnosis requires* frequent contact *between the providers of support on the one hand, and participants and their hosts on the other. More important, perhaps, is the possibility that the frequent contact itself may have a beneficial effect because it provides participants and hosts with an opportunity to share their joys and problems with someone who can provide a knowledgeable and dispassionate perspective on their experience. Local providers of support may hesitate to make frequent visits to host families because they are unsure, in the absence of a declared problem, what to talk about. Elita P. Hawley, an experienced Area Representative in California, offers the following suggestions for supportive informal talks with the host parents and host siblings of an adolescent AFSer. In cases where the AFSer is an adult, some adjustments in these suggestions will be necessary.*

CENTRAL CALIFORNIA DISCUSSION OUTLINES FOR USE WITH HOST PARENTS AND HOST SIBLINGS

The objectives of the local volunteer in holding periodic meetings with hosts are (1) to encourage them to talk freely and at length about their perceptions of the situation in the home, (2) to listen empathetically and non-judgmentally to whatever hosts have to report, (3) to offer advice and guidance when appropriate, and (4) to uncover potential or actual difficulties that may be remediable through early intervention.

The setting for such meetings should be informal. In most cases, the meeting should occur in the hosts' home. If at all possible, the local volunteer should talk privately with the parent or parents, and privately with the host siblings who interact frequently with the AFSer. On the first occasion that the local volunteer holds such a talk with any family member(s), the following introduction to the talk (and to subsequent talks) should be given in an informal manner by the volunteer:

> *My view of why we're having this talk is that it gives you an opportunity to tell me what has been happening and to ask me for help and advice if you want them. I'm not here to find out anything specific but only to give you a chance to share what's on your mind with someone—me—who knows something about homestays. As far as I'm concerned, everything you tell me is confidential. Of course, if you think there's a major difficulty of some kind affecting your hosting experience, I'll discuss it with the one or two people in AFS who need to know so that we can work with you in an attempt to improve your situation. Another reason I'm here is to increase my own knowledge about homestays so that I can provide better support in the future to other host families.*

Following are two outlines of topics that might be introduced in an informal discussion with (1) host parents and (2) host siblings. The topics are listed in the form of questions or issues that might be raised by the local volunteer, such as the participant-family liaison, who is responsible for the well-being of a particular placement. Not all of these issues can be covered during a single discussion. *But all of the following issues are suitable for coverage at one time or another as the local volunteer makes a series of regular visits to the host family throughout the course of the homestay.* The topics included in the two outlines were selected because they cover a broad range of issues that are known to be involved in common participant-host misunderstandings and irritations.

A. OUTLINE FOR A SUPPORTIVE DISCUSSION WITH HOST PARENTS:

1. What terms of address is your AFSer using for you now?*
2. Is the AFSer relaxed in your presence and responsive to you personally?
3. Does your AFSer understand your house rules? Have you attempted to discipline him or her for breaking a house rule?
4. What is your AFSer having difficulty getting used to? What are *you* having difficulty getting used to about the AFSer?
5. Does the AFSer volunteer to help around the house? Will he or she help around the house if requested to do so?
6. To what extent is your AFSer communicating with natural family members and others outside your community by letter and telephone?
7. Have you written to your AFSer's natural family?
8. (In the case of AFSers who do not speak the local language well) Is your AFSer making progress in learning our language?
9. Does your AFSer seem to spend an appropriate amount of time on his or her homework?
10. Is your AFSer's attention to academic work at school or at home undermining his or her ability to participate actively in family and community life?
11. To what extent is your AFSer participating in extracurricular activities and developing a social life at school?
12. Does your AFSer have special friends outside of your family yet?
13. To what extent do the AFSer and your child(ren) share their interests and activities with each other?
14. Is the AFSer telling you and/or your child(ren) about his or her native country, home town, relatives, customs, and so forth?
15. Is your AFSer becoming well integrated as a member of your family?
16. Do the other members of your family share your impression about how well the AFSer is becoming integrated into your family?
17. Is there anything that you would like me or another AFS volunteer to discuss with your AFSer in an attempt to make the hosting situation easier for your family?
18. Would you like local AFS volunteers to make arrangements for your AFSer to spend time with other local families, either as a guest in their home or for special tours or sightseeing trips?
19. (Assuming you are not the only local volunteer providing support to these hosts) Are local AFS volunteers giving your family sufficient help? Are local AFS volunteers interfering in any way?
20. In general, are you finding this experience satisfying so far?

*** Note that "Mom" and "Dad" or their equivalents are not appropriate terms of address for adult AFS participants to use with their hosts, and that the hosts of adult AFSers should not be called "host parents."**

B. OUTLINE FOR A SUPPORTIVE DISCUSSION WITH HOST SIBLINGS:

1. Is anything about your AFSer particularly difficult for you to face or get used to?
2. Is the AFSer wearing you out by being with you continually? Or does the AFSer usually leave you alone or even ignore you?
3. Do you think the AFSer is doing a fair proportion of the chores around your house?
4. Are your parents pampering or otherwise favoring the AFSer and neglecting you in the process?
5. Has the AFSer's presence in your family made any difference to your friends?
6. Is the AFSer being invited into other people's homes yet?
7. (In the case of AFSers who do not speak the local language well) Are language differences making it difficult for you and the AFSer to communicate with one another?
8. (In the case of AFSers who speak the local language reasonably well) What kinds of topics do you and the AFSer talk about? Have you had a disagreement with the AFSer about anything?
9. Are you getting any support in helping or coping with the AFSer from your classmates or from other friends your age?
10. Do you feel burdened with responsibility for seeing that your AFSer has transportation?
11. Is the AFSer mixing well with the students and teachers at your school? Or is he or she still very dependent upon you?
12. Have you written or spoken with anyone else associated with AFS to discuss any aspect of your experience as a host sibling?
13. (Assuming you are not the local volunteer referred to) Have you been assigned a local adult volunteer in whom you can confide?
14. (Assuming you are not the only local volunteer providing support to this family) Is there anything that you would like to discuss at length with a local AFS volunteer?
15. Is there anything about the AFSer or about hosting that you would like to discuss with your parents but are fearful of broaching?
16. Are you finding the experience of hosting more of a challenge than you expected?
17. Do you find that you are changing your thinking about any aspect of life since the AFSer's arrival?
18. Are you getting some satisfaction out of this experience so far?
19. Do you have suggestions for local AFS volunteers about anything involved in selecting, preparing, or supporting host families?
20. Is there any way, not yet discussed, in which I or another AFS volunteer could be of assistance to you?

Resource IV-C

Moving the Participant from One Host to Another

Editors' Introduction: Moving a participant from one host family to another is a task that requires diplomacy, sensitivity, and skill. The following resource offers helpful guidance for those who find themselves responsible for conducting a host family change. This guidance comes from two separate documents. The first is a manual, The Supervision and Adjustment of the A.F.S. Foreign Student, *which was published by AFS International Scholarships in 1968. The first portion of the resource below is an edited version of a section of that manual entitled "Family Changes." Even though this document is nearly 20 years old, it contains worthwhile ideas that newer staff members and volunteers may not have seen. (AFS/U.S. adapted the 1968 material for use in its own* Manual for AFS Counselors; *we believe that other national offices also may find this existing material useful to adapt and reproduce for those who may have to supervise a family change.) The second portion of the resource below is a workshop on participant moves that was submitted to us by Niels Brun Hansen, who is associated with the AFS/EFIL Joint Office in Brussels. This workshop was originally prepared some years ago by AFS staff members Elizabeth Conner and Mary Ann Zaremba.*

FAMILY CHANGES: A BACKGROUND READING

Family changes are a demanding but essential part of the work of AFS, and it is of great importance that, when they are necessary, they be handled well. The first time a local chapter encounters the need to change its AFS participant to a different home, it is inclined to dread this move unreasonably. Writes one chapter president: "I remember the nights of sleep I lost over the first move we made in our chapter—and unnecessarily! I talked at that time with our regional representative, and she said, 'You think now that the whole community will be curious and questioning—the truth is, not many people will notice.' And she was right!"

If you are faced with the need for a family change, or even with the distant possibility that there will be need for one, please remember first of all to inform your AFS national office at once, and keep it informed as the situation evolves. Parents of adolescent participants have entrusted their sons and daughters to AFS, and nothing is more damaging to their faith in AFS programs than for them to approach their national office about some problem that their son or daughter is facing, only to discover that the AFS office is unaware of the problem.

Remember, then, that you are not dealing with the problem alone. The AFS national office has followed the moves of many participants. It has followed even more counseling situations that did *not* result in family changes. It can draw on this experience to advise you, knowing from the past which way various situations are likely to develop.

Some people tend to think that the need for a family change means that someone is at fault or has failed to do his or her job. This is the first thing to get out of everyone's mind. Family changes are a normal, unavoidable part of running this program. We are dealing with human beings—many of them adolescents—who arrive not knowing how to act in the host culture. AFS participants do not arrive in the host country as experienced diplomats or ambassadors! The AFS experience is a learning process. *AFS expects participants to develop new skills and awareness while on the program.* Despite their maturity and capabilities in their own culture, in your culture they are learning, and they need the emotional support of a family in which they feel at ease. Despite careful screening of families and participants, despite careful placement and orientation, there always will be a certain number of placements, particularly in the year programs but also in the shorter programs, that simply do not work out. At best, a family change is awkward and uncomfortable for family and participant; at worst, it is exceedingly painful. If a change is handled well, with consideration and respect for everyone's feelings, negative feelings can be overcome.

The community need not and should not know the intimate details that necessitate and surround the move. Keeping the details as confidential as possible will enable the former host family to experience a sense of relief from the tensions and disappointments that have built up during the previous weeks or months. The experience of a family change can provide family members with interesting insight into human psychology and relationships. A family that is open-minded enough to accept an AFS participant in the first place is likely to be open-minded enough to agree that some personalities fit and others fight. Such a family is likely to agree that to let a tense situation continue is exactly the reverse of the purpose for which it offered its home.

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When a family is not really enjoying its AFS participant, or the participant is not really at home in that family, and when counseling does not bring noticeable improvement in the situation, a family change must be considered. Otherwise, all the time and effort that has been spent on the experience is lost. Worse than lost: Harm may be done instead of good.

Keep in mind that a local committee is *not* judged on how few family changes it makes. It *is* judged on how promptly, willingly, and smoothly it makes these changes whenever they are necessary. So if you are faced with making such a change, approach it with confidence and firmness. It will not be the end of the world. Hundreds of participants have been changed in the past, and AFS programs in the towns where these changes took place have not been damaged but have continued stronger for it. Local committee members have learned to work together while facing such a serious matter, and have earned respect by handling the job well.

Remember that AFS participants are far from their own families, relatives, and friends. If they have problems, they have no one to protect or help them except AFS. Remember, too, that the AFSer's experience in your culture is limited. He or she may have arrived with great illusions about what would be found—and may have become disillusioned with the reality. Often a participant will need to be given a second chance after mistakes have been made by the participant and/or the host family.

There is an infinite variety of different relationships that can develop between AFS participants and the various members of their respective host families. None of these relationships, probably, is ever quite perfect, and you may find that a good relationship with one member of the family is compensating for an indifferent relationship with another member. So your first problem may well be to judge whether a family change should be made at all.

* * * * *

You cannot rely solely on the verbal statements of either the family or the participant when making a judgement regarding whether a family change is necessary. Both may fear and resist a necessary change; both may hide facts and feelings from you in order to avoid changing. It is natural for fear or resistance to occur when a change is approached, and those involved may distort facts in order to make things seem better than they are. If the counselor is not prepared for this resistance, he or she may misinterpret the response as a hopeful one when it is not.

The participant may resist a family change because . . .

1. he or she may be grateful to the family and hesitant to do anything that might hurt them.

   The counselor can help the participant see that if the situation is uncomfortable, it is no kindness to the family or to the participant to go on with it. A participant's relationship with a family cannot be built on gratitude alone. And a family's relationship with a participant cannot be built on pity or sympathy alone. There must be mutual respect and satisfactory communication.

2. he or she may be afraid of the unknown future hosting situation that might be even worse than the current one.

   The counselor can point out that a second adjustment may not be as difficult because, during the first placement, the participant has learned a lot about him/or herself, and about others who are members of the host culture. The local chapter or committee members now know the participant personally and are better able to find a situation that is right for him or her. There are other families with whom the participant can be comfortable and to whom he or she has much to give.

3. he or she may feel that there will be talk about a move all over town, and that he or she will not be able to face friends.

   A simple, matter-of-fact comment to those who raise this possibility usually is sufficient: Everyone fears "talk," but with good handling there will be astonishingly little of it.

4. he or she (in the case of adolescent participants) may be afraid that his or her natural parents will think that he or she has misbehaved.

The participant can be assured by the counselor that the AFS office in his or her home country will reassure the parents that a change of family very often occurs through no fault of anyone, and that the parents need not worry about the behavior of their child.

Even when host family members are not enjoying the experience, they also may resist a family change because . . .

1. they may feel reluctant to upset the hosting arrangement or hurt the participant's experience.

   The counselor can suggest to the host family that it is only fair for the participant to live in a situation where he or she is enjoyed. Ultimately, it is kinder to recognize and admit that things did not work out than to persist in an unsatisfactory situation.

2. they may feel embarrassment in the community or in the school.

   They can be assured that very few people need to know the details of the change, that the change will be made as quietly as possible, and that a simple *explanation will suffice for those who inquire. People forget quickly, especially if the family takes the move in stride.*

3. they may think that a move will reflect a lack of flexibility or generosity on their part.

   Here again, the counselor can point out that they will be showing greater flexibility and kindness in recognizing difficulties and giving the participant a chance in another situation than by trying to pretend that their situation is right. It cannot be stressed too often that, in most cases, there is no blame or fault.

4. they may feel that the difficulties presented by the AFSer are a challenge that they should assume for their mental or spiritual growth.

   This attitude may seem admirable, but it is not. The participant will be negatively affected by this patronizing approach. Note, too, that this approach assumes that the participant is difficult "no matter what," when in another situation he or she might be enjoyed and not thought of as difficult at all.

* * * * *

By no means every disagreement between participants and host families necessitates a family change, though. Keep calm over the small issues that come to your attention. Conflicts of various sorts are likely to occur in *any* family whether or not it is hosting a long-term visitor. Some issues that are brought to your attention simply may be evidence of normal crankiness and tension or of the minor power struggles between parent and adolescent that are common in family situations and are quickly forgotten. So you owe it to all concerned to give the situation a reasonable time to work itself out if there seems any possibility of its doing so.

On the other hand, there are several signs that should warn you that a family change is distinctly possible:

1. The family is *constantly* critical of the participant or expresses general disappointment with the homestay.

2. The participant *continually* makes remarks such as "My host sister doesn't understand me," or "Mother doesn't talk to me." Such remarks over a long period of time indicate that discomfort is not subsiding.

3. The family, after urging and counseling, continues to be unable to talk about mutual problems confidentially with the participant. Or the participant, after urging and counseling, continues to be unable to express his or her feelings confidentially to family members.

4. The participant regularly retires to his or her room upon coming home and emerges only for meals. Perhaps he or she is overburdened with homework, or feeling homesick. But the participant might be withdrawing because of not feeling wanted or comfortable or useful within the family group. Possibly he or she is trying to counteract loneliness by writing and receiving numerous letters.

5. The participant's performance outside the home is inexplicably poor. Lack of progress in learning the language, critical or defensive attitudes, shyness or lack of social response—all of these may be related to a home situation that is not suitable. Confidence and a positive attitude usually are associated with a feeling of acceptance and respect in the home.

6. The participant has a series of minor physical complaints or one minor physical complaint that lingers over a long period of time. Minor physical problems often are a symptom of culture shock, but they should subside in time. If such problems linger and cannot be traced by a physician to an organic malfunction, the participant may be under stress constantly.

7. The participant telephones his or her natural family or other relatives excessively, and/or receives frequent phone calls from them. Telephoning from time to time to mark birthdays and other special events certainly is not excessive, but experience has shown that participants who must speak on the telephone with their relatives on a weekly basis may be doing so because they do not feel comfortable with their host family, and so turn to their own relatives who "understand them better."

* * * * *

If you sense problems in the placement that may require a family change, your first task is to learn as much as you can about the entire hosting situation. Small details may be significant. This requires a good talk with the participant, a good talk with host family members (individually if possible), and discussions with others who may be close to the participant. These include close peers and teachers at school as well as any other friends in the community that he or she may have made. In carrying out this informal investigation. remember that you are dealing with intimate, personal affairs. *Use discretion. The particular facts surrounding a family change should be communicated to the smallest possible number of people.* This restriction includes other local volunteers. (Occasionally, somebody will suggest that, if a move is contemplated, there should be a local AFS committee meeting to discuss the subject and, perhaps, to decide the issue by a vote. This may sound like a "proper democratic procedure" but it actually is *most* unwise and can be very damaging to all involved. It tends to blow the situation out of proportion, and may turn what should be a simple, quiet step into a major community event. There is a high risk that the affairs of the host family may become a matter for widespread public discussion. And the deciding vote could be cast by the person with the least knowledge and understanding of the case.)

When you have gathered all the information you can, sit down with the participant and family members (together if possible, separately if necessary) and review as briefly, as clearly, and as calmly as possible what the difficulty is. Your talk with the family members and the participant may begin to resolve their problem, or it may bring matters to a head. Sometimes the participant may want a change, but (beset by guilty feelings because of knowing how much the family has done for him or her) may need your help in making the break. If you talk with the family in the presence of the participant, he or she knows what you have said and can show agreement. Meanwhile, family members can see this and are less likely to think that you have misinterpreted the participant's feelings to them.

The crux of the problem of moving participants is the desire of everyone involved to assign "blame." There are guilt feelings, expressed and unexpressed, and therefore there is likely to be a wish to attribute as much of the blame as possible to the other parties involved. *It is most important that the issue of blame be avoided when handling a possible move.* The question of blame should be eliminated from all discussions. Discussing it makes nothing better and everything worse. The important thing is not who was right in the past, but what is right in the future.

You will have to judge for yourself how fast you should proceed in dealing with a move. Avoid getting panicky and "snatching" the participant from the family without giving the family sufficient time to discuss its side of the situation. (Admittedly, there are occasional situations when moving a participant quickly is necessary.)

When the decision has been made that the participant will be moved, he or she should leave the family immediately—*that very day.* If you do not have a permanent family available, the participant should move to a temporary home, perhaps your own or that of another member of the local committee. It is much too difficult for everyone if the participant remains in the first family. There is a grave danger that bitter things will be said that should not be said, and that would not have been said if the participant had been taken away from the home when the decision to move was made.

Throughout this entire process, be sure to keep your AFS national office informed about the facts of the situation, about the major steps that you are taking, and about the final decision. If a family change is made, inform AFS immediately about the location of the participant (whether in a temporary placement or immediately in a new host family). As soon as a permanent new home is found, provide AFS with identifying facts about the new hosts. All pertinent information should be relayed by your national office to the AFS office in the sending country, and from there to the natural family *before* its members learn of the change from the participant or from any other source. Do not write to the participant's natural family while the move is being considered, even if the participant begs you to do so. If you wish to write to the natural family—and it is *not* necessary for you to do so—do not write until the matter is settled and the natural family has been informed of the resolution of the case by the AFS office in the sending country.

* * * * *

The actual job of packing and moving can be handled in a number of different ways, depending on the circumstances. Sometimes a first family will want to help the participant pack and have him or her ready to be picked up by yourself or another local chapter member. In some cases, members of the first host family may be willing to take the participant to the new home; if so, they should be given an opportunity to show, in this way, continued friendship and good will toward the participant. On the other hand, if relations at this point have become considerably strained, it may be wise for you to remain and assist the participant with the packing and moving. Some participants dread being left alone with the family after a break is certain; if your AFSer does so, for good reason or poor reason, your place is at his or her side.

On this same day, too, make whatever arrangements may be necessary with the post office to insure that the participant's mail will follow him or her to the new host family.

If you are the temporary host, this is the time when you can be of tremendous help to the participant. You may find that the participant needs a few words of firm advice, or, more likely, some words of encouragement to counter his or her damaged self-esteem. Or he or she may require merely a chance to relax after the tense situation he or she has experienced. The participant may need to review his or her place in the AFS program or to discuss the realities of his or her situation. And you may have a chance to discover the AFSer's positive side. One of the advantages of placing the participant in a temporary host family is the opportunity to let these things come out in a relaxed, supportive atmosphere.

Through all this, no matter what the participant's behavior has been, do not let him or her doubt that *you are on his or her side*. This does not mean defending all of his or her actions, or abstaining from criticizing them. It does mean talking to the participant in a matter-of-fact, supportive way about any mistakes he or she may have made. The AFSer may well need the assurance of being told, "You are expected to do this, and not do that." (The reason you moved him or her from the first home may have been that the family did not provide such clear-cut guidance.) A person can usually take a good deal of admonishment provided that he or she knows that your principal concern is his or her well being.

* * * * *

Can you find a second family at all? You may have heard it said that "If you move him out of that family, nobody else will take him," or "If *they* can't handle her, nobody can!" But we found out years ago that finding the second home is nearly always easier than finding the first one was. The participant is known in the community and probably has made friends there.

Be honest with the second family; let its members know enough about the problems in the first home so that they are aware of the history. But do not scare them with lurid details. Do not reveal intimate matters concerning the first home. The second family needs to develop its own relationship with the participant. And the participant needs the opportunity to make a fresh start. Remember, too, that an individual's personality may be different in different circumstances. Allow the new host family to find out for themselves what the participant is like.

In your community, certain key people—the school principal or headmaster, the local committee members, and others involved in a formal way with the AFSer—deserve the courtesy of being personally informed of the participant's new address. Unless a person actually needs to know the reasons and circumstances behind the move, you should merely explain that "the adjustment between them was not as good as we hoped, so for the benefit of everyone it was decided to make a change." The less public announcement and public discussion the better; what little "talk" there is should die down in a week or so.

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First families react to a move in different ways. There are those who all along have wanted nothing but the AFSer's well being and are willing to let him or her go if that can be better achieved somewhere else. There are those who are quite disappointed, but who do not let their feelings destroy their interest in the participant and in AFS. Some, of course, remain hurt, and you can only do your best to soothe them while hoping that time will heal their wounds. Often it happens that, relieved of the tensions of trying to live together daily, the family and student become friendly. Encourage this if you can. And if the family shows a continuing interest in AFS affairs, let them help out insofar as is practical and wise. Do not let them feel that you have dropped them once their usefulness was at an end. Indeed, many families that had a move have hosted again in succeeding years.

Occasionally, if a family is very upset at the move, its members may threaten "to tell everyone in town" their side of the story. If so, strongly advise that doing so is likely to undermine their own interests. Spreading the story is likely to generate the very thing they fear—"talk" involving criticism of themselves (for almost everyone will realize that the story has two sides, and some will be motivated to try to find out the other side). Assure the family that the other members of the committee are committed to keeping the details of the move confidential. So if the family is quiet, the public will have little information about which to gossip.

In rare cases, an emotional, angry family will want to write to the participant's natural family, giving their side of the story in a letter filled with bitterness and criticism. Such letters accomplish nothing except to add to the upset and distress, in addition to giving a negative impression of the former hosts themselves. Suggest strongly that the family is ill advised to write and send such letters. If family members persist, suggest that they go ahead and write the letter but keep it for a month or so and then re-read it to see whether it really is something they wish to have representing them to others.

* * * * *

And now . . . . You have made the family change, and your head is full of worries: Will no one at school speak to the daughter of the first host family? Will the first host parents criticize the AFS program at the school? Will this event become the biggest item of local gossip?

Relax! Ninety percent of the time, none of these things happen. Most people just aren't that interested. Many will observe that you had a job to do (which probably was not a pleasant one) and that you went ahead and did it. Parents of possible AFS participants and the candidates themselves will be encouraged by this assurance of the care and support AFS gives its participants. You will be surprised to realize, a couple of weeks later, how little you have heard about it all.

Just one final word of caution: Keep up your regular, informal contacts with the participant, the members of the first host family, and with teachers and others in contact with the participant. They still need your support as much as ever.

HANDLING PARTICIPANT MOVES: A WORKSHOP

Objectives:

- To explore the emotions that participants, host family members, and AFS counselors experience during a move; and
- To develop a framework for viewing and dealing with those emotions as well as for carrying out the procedures involved in a move.

Who & When: This activity is intended for use at any time with local and regional AFS volunteers who are now, or who may be in the future, involved in moving AFS participants from one host family to another.

Materials:

- One copy of each of the following handouts for each person attending (originals for reproduction are included within this Resource):

  "The Kübler-Ross Stages of Grief"

  "Case Study of a Participant Move"

  "Three Counseling Steps in a Potential Family Change"

- If available, one copy of the standard form "Situation Report Family Change" for each person attending. At a minimum, one copy for use by the workshop facilitator.
- (Optional) One *Manual for AFS Counselors* for each person attending.
- One flipchart for each small group.
- One or two magic markers for each small group.
- Masking tape for use by the entire group.

Background Readings: "Family Changes: A Background Reading" (the first portion of this Resource) should be studied by the facilitator(s) prior to the beginning of this workshop. This reading could be duplicated and handed out to those attending the workshop, if desired.

On Death and Dying, by Elisabeth Kübler-Ross. New York: Macmillan Publishing Co., 1969. Reading this book is optional but recommended.

Time: Three hours, structured as follows:

1. Introducing the Workshop—10 minutes
2. Listing Emotions Involved in a Move—40 minutes
3. Applying the Kübler-Ross Stages—20 minutes
4. Refreshment Break—15 minutes
5. Completing the Case Study—75 minutes
6. Concluding the Workshop—20 minutes

PROCEDURES:

Step 1: **Introducing the Workshop** (10 minutes): Begin the introduction by writing the objectives of the workshop on the flipchart (or have them written before the workshop begins). Present them to all those attending, discuss them briefly, and then ask for questions and comments.

Step 2: Point out that this workshop cannot provide pat answers, magic solutions, or answers for actual pending family move situations. Ask those attending to avoid the temptation to discuss pending cases at length, since there is much to cover.

Step 3: List on the flipchart the principal types of moves:

- Situational moves, including
  1. relocation of family due to business transfer or other external necessity;
  2. serious illness or death of a host family member;
  3. a change in the family's physical, financial, or social situation that makes continued hosting impossible.

- Adjustment-related moves, the most common variety, and the type that is the focus of this workshop.

Step 4: Briefly discuss adjustment-related moves: Weaknesses in the participant and family selection processes, and/or in the placement process, and/or in the orientations provided for participants and families all may have something to do with moves. But more often, moves are due to a "lack of chemistry" (lack of personal affinity between participant and hosts) that is often difficult to explain rationally.

When participants and families are selected and placed with one another, virtually all decisions are made on the basis of information on paper (applications). Often, the actual people are substantially different from the way they seemed on paper, so that a participant and a family turn out to be less compatible than expected.

Because of the difficulty of judging and linking people described on paper, AFS takes the position that most moves are not the "fault" of any individual.

Step 5: **Listing Emotions Involved in a Move** (40 minutes): Begin this part of the workshop by reiterating that a move is an emotional experience for all concerned—participant, host parents, host siblings, and AFS counselor.

Step 6: Explain that you will be splitting those attending into four small groups, as follows:

Group One will list the emotions felt by a typical AFS participant who is involved in a move.

Group Two will list the emotions felt by typical host parents who are involved in a move.

Group Three will list the emotions felt by typical host siblings who are involved in a move.

Group Four will list the emotions felt by a typical AFS counselor who is involved in a move.

Each small group should think about the emotions felt by its assigned person(s), beginning at the time that the possibility of a move first becomes evident, and continuing through two or three weeks after the move has occurred.

Each small group will have a flipchart and one or two magic markers with which to write its list.

Each group should quickly appoint a "secretary" to be responsible for writing the list as all members discuss the matter. All groups have *15 minutes* to complete this task before being called back into plenary session.

(Note that if the number of those in attendance is so low that dividing into three small groups would be preferable, one small group could list the emotions felt by both parents and siblings in the host family. Note also that if the number of those in attendance is very large, the number of small groups could be set at a multiple of four, with two or more groups considering each set of emotions.)

Step 7: Divide those attending into the number of small groups that you have determined, assign "Participant," "Host Parents," "Host Siblings," or "Counselor" to each small group. Send each small group to a predetermined location where it can work without being unduly disturbed, and where you previously have placed a flipchart and markers.

Step 8: After 15 minutes, recall all small groups to the central meeting area. Each group should return with the flipchart page(s) on which its list of emotions was written.

Step 9: Request the person who served as secretary of Group One to bring his or her group's flipchart page(s) to the front of the room, to read the list of emotions thereon, and to offer brief comments about the thinking of the group.

Repeat this step with the secretaries of Groups Two, Three, and Four. (Note that if there were more than four small groups, this step is likely to require considerable time, so that more than 40 minutes may be required for this second part of the workshop.)

Step 10: Point out the similarities among the emotions felt by the participant, the host parents, the host siblings, and the counselor. Avoiding a general discussion, tell those in attendance that these lists of emotions will be discussed again during the concluding part of the workshop.

Step 11: **Applying the Kübler-Ross Stages** (20 minutes): Begin this part of the workshop by relating the story of Elisabeth Kübler-Ross, author of *On Death and Dying*, as follows:

Elisabeth Kübler-Ross is a Swiss psychiatrist who was working at a hospital affiliated with the University of Chicago. In 1965, a group of theology students came to her for help with a project they were doing on crises in human life; this group had chosen to do research on death and dying. They had decided to talk to terminally ill patients but had encountered reluctance on the part of the patients' physicians to allow them to do so. However, when they did get access to dying patients, the patients' reactions to this opportunity to talk were overwhelmingly favorable.

The result of this contact between Dr. Kübler-Ross and the theology students was an interdisciplinary seminar for members of the helping professions in which Kübler-Ross and a chaplain interviewed terminally ill patients while seminar participants observed and listened. These interviews provided an opportunity for learning on the part of the hospital staff, the patients' families, and the patients themselves. Everyone was aided in expressing grief and other emotions connected with the impending drastic change in circumstances.

Step 12: Point out that moving an AFS participant from one family to another is not as drastic a change of circumstance for those affected as is someone's death, but it does involve a significant change and a sense of loss. Often, it is an emotionally intense experience. *Any* major loss or change—becoming unemployed, having a child leave home, getting divorced, losing a prized possession—is likely to lead to grief. A family move is a significant change in circumstances and almost always involves a sense of loss and therefore of grief for all those concerned.

In her book *On Death and Dying*, Dr. Kübler-Ross explained that there were stages in the emotional process of dealing with any major change. Knowledge of these stages is likely to be useful for all those involved in moving an AFS participant from one host family to another.

Step 13: Hand out to each person in attendance a copy of "The Kübler-Ross Stages of Grief." As the handouts are being distributed, write the five titles of the Kübler-Ross stages on the flipchart.

Step 14: Briefly discuss each of the five stages, making use of the AFS-related examples included on the handout. If time permits, accept comments from the audience regarding illustrative examples known to them.

Step 15: Note that Dr. Kübler-Ross did *not* view the five stages as fixed. They may occur in a variety of orders. Certain stages may not occur. The process of moving through the stages may begin before the impending change, while it is occurring, or after it has been completed.

Point out that the five stages were viewed by Dr. Kübler-Ross as a *natural healing process* that is healthy and necessary for anyone who must deal with severe loss or change. Passing through these stages eventually leads to an acceptance of the loss or change and to personal growth.

Understanding these five stages as well as the possible variations in which they may occur should prove useful for AFS counselors who are handling family changes.

Step 16: **Refreshment Break** (15 minutes)

Step 17: **Completing the Case Study** (75 minutes): Begin this part of the workshop by posing this question: "So how *does* one deal with the emotions of all those involved—oneself as well as the participant and host family members—before, during, and after a family change?"

Without waiting for answers from the audience, continue by saying, "Here is the way one AFS counselor did it."

Step 18: Hand out to each person a copy of the "Case Study of a Participant Move." Ask that no one open his or her copy of the case study until instructed to do so.

Read through the cast of characters with as much dramatic flair as you can muster. Throw in asides such as that "names have been changed to protect the true identities of the protagonists," and so forth.

Step 19: Explain that the character who is acting as the counselor, Marie-Claire, is *not* presented as a perfect counselor. She does some things well, others not so well. Those in attendance will have to form their own judgements about Marie-Claire's performance.

Explain further that all case studies are limited by the impracticality of writing every possible detail pertaining to the case in question. Those in attendance will have to fill in the gaps using their experience and imagination.

Step 20: Explain that you will be splitting those attending into small groups, and that each small group will work separately on the case study in the following manner:

Each small group will have a flipchart and one or two magic markers with which to make notes. Each group should quickly appoint a "chairperson" to be responsible for structuring and timing the discussions, as well as a "secretary" to write on the flipchart whatever notes might be desired. All groups have *40 minutes* to complete this task before being called back into plenary session.

The case study includes five separate "chapters"; each chapter should be completely discussed before the next chapter is started. In order for all five chapters to be completed and each group's ideas to be shared in the plenary session, the maximum time allowable for the small groups to complete each chapter is 8 minutes.

(Note that the small groups could be the same ones that met previously, or could be different in terms of number and/or identity of members. If the small groups are to be different from the previous ones, additional time should be scheduled for identifying them and their meeting areas.)

Step 21: Divide those attending into the number of small groups that you have determined. Send each small group to one of the predetermined locations used previously, instructing all group members to begin work at once.

Step 22: After 40 minutes, recall all small groups to the central meeting area. Each group should return with any flipchart page(s) on which it made notes regarding the case study.

Step 23: Deal with each of the five chapters of the case study in turn. In order to save time, avoid re-reading the story. Read only the questions following the story in each chapter, calling upon a representative of two or three of the small groups to briefly discuss his or her group's response to each question. Have an assistant keep track of the groups whose representatives have responded so that all groups have an opportunity to comment upon some questions. (The lack of time is likely to make it impossible for a representative of every group to respond to every question during this plenary session.)

The list of Kübler-Ross stages that you prepared earlier should be at the front of the room during this discussion so that you can refer to it at opportune moments.

Use this plenary discussion to emphasize that there is no one correct answer to most of the difficult questions that confront a counselor who is handling a potential family change. However, there definitely can be answers that are inappropriate or unwise. The counselor in the case study, Marie-Claire, corrects herself after making some decisions that proved to be unwise.

Step 24: **Concluding the Workshop** (20 minutes): Begin this final part of the workshop (which continues in plenary session) by referring to the lists of emotions that were completed by the small groups before the break. These lists, on flipchart pages, should be hung at the front of the room using masking tape.

For each type of person involved in a move—participant, host parent, host sibling, and counselor—check off the listed emotions that were dealt with subsequently during the workshop: during the discussion of the Kübler-Ross stages, or during the consideration of the case study. Ask the audience to assist you in identifying the emotions that should be checked off.

Briefly consider those emotions (if any) that have not been checked off. Is it possible that these remaining emotions are rarely felt by the type of person to whom they were attributed? Was the case study written in such a way that these emotions were unlikely to be felt? This discussion need not arrive at a conclusion about every emotion that has not been checked.

Step 25: Hand out to each person in attendance one copy of "Three Counseling Steps in a Potential Family Change." Relate the three steps listed on the handout to the actions of Marie-Claire in the case study. Note that Marie-Claire made sure that all those involved in the potential family change were kept informed throughout the proceedings. Emphasize that the people involved in a potential family change are the ones most directly affected, and that therefore they should be fully informed participants in the decision-making process.

Step 26: If sufficient copies are available, hand out to each person in attendance one copy of the standard form "Situation Report Family Change." If copies are not available, use one copy to make the following points:

When a counselor contacts the national office to discuss a completed, pending, or potential family change, the AFS staff member will expect to be given full information about who was counseled as well as other types of information asked for on the "Situation Report Family Change" form. The three steps described in "Three Counseling Steps in a Potential Family Change" should have been carried out, and other information requested on the "Situation Report Family Change" form should be at hand at the time the counselor contacts the AFS national office.

Step 27: **(Optional)** Hand out to each person in attendance one copy of the *Manual for AFS Counselors.*

Briefly point out that the *Manual for AFS Counselors* includes all pertinent information about family change procedures, and urge all in attendance to study this manual on their own in the near future.

Step 28: Conclude this workshop by stressing key points that have been raised during the preceding three hours:

- Moves are much more often due to a "lack of chemistry" among AFS participants and host family members than to blameworthy faults on the part of individuals; counselors should do everything possible to avoid being part of a blame-assigning process.

- People involved in a family change are likely to pass through some or all five of Dr. Kübler-Ross's stages of grief due to the loss and change experienced.

- The AFS counselor should recognize the changing feelings of those involved as legitimate and as being steps in a process of healing and personal growth.

- There is no one correct solution for the complex situations that one will encounter in handling potential family change cases; however, there indeed may be solutions that are inappropriate or unwise, and that should be rectified when the mistake is realized.

- All those involved in a potential family change should be kept informed about the steps that are being taken by the counselor. These steps should include talking with the participant alone, talking with family members alone, and talking with the participant and the family members together.

- The AFS participant and the host family members should be involved in the final decision-making process because they are the ones most directly affected by the decision.

- Counselors should have all pertinent facts at hand at the time they contact the AFS national office in order to discuss a potential, pending, or completed family change.

The Kübler-Ross Stages of Grief

Elisabeth Kübler-Ross has done extensive research with terminally ill patients and their families in an attempt to gain better understanding of how people deal with loss and change. As reported in *On Death and Dying* (New York: Macmillan Publishing Co., 1969), Dr. Kübler-Ross's research has resulted in the specification of five emotional stages that constitute a natural healing process and enable people eventually to adapt to altered life circumstances.

The emotional reactions experienced by an AFS participant and his or her hosts when a family change occurs can be related to Kübler-Ross's five stages. The five stages and AFS-related examples follow:

1. **DENIAL:** An inability or unwillingness to accept as reality the impending or actual loss or change.

   AFS-related example: The participant and/or family members do not agree to meet with the counselor to discuss problems because "no problems exist."

2. **ANGER:** A feeling of resentment or irateness about the impending or actual loss or change, which may be expressed to or at others.

   AFS-related example: The participant and/or family members react with anger toward the counselor, the chapter, AFS national office, or each other.

3. **BARGAINING:** A need to negotiate for the delay or postponement of the loss or change.

   AFS-related example: The participant and/or family members urge that a trial reconciliation period be attempted in spite of the counselor's conviction that a family change is the only reasonable solution.

4. **DEPRESSION:** A persistent feeling of sadness or of being "low" with respect to what is about to happen or has happened.

   AFS-related example: The participant and/or family members are depressed over a period of time by feelings of guilt, failure, and/or loss of face.

5. **ACCEPTANCE:** The final recognition that the situation exists and that it can be adapted to realistically.

   AFS-related example: The lives of the participant and/or family members return to normal, and they feel a sense of relief.

Three Counseling Steps in a Potential Family Change

Although many activities are likely to be involved as a counselor deals with a placement that may need to be terminated for some reason, these three steps are especially important. Carrying them out insures that everyone potentially affected by the family change is both *informed* and *consulted*. Everyone has a chance to express his or her opinions and feelings, and to provide input to the decision-making process. Under these circumstances, the counselor very well may be providing direction to the proceedings. But he or she will be making judgements on the basis of knowledge rather than in an arbitrary manner.

STEP 1: TALK TO THE PARTICIPANT

Privately discuss the hosting situation at length with the AFS participant. Hear the participant's side of the story and allow him or her to express feelings as well as opinions about what should be done. Establish the facts as they have been perceived by the participant. Be sure that the participant understands that you also will be talking with members of the host family, and that you then will be talking with him or her *and* family members in a joint effort to find a solution to the difficulties.

STEP 2: TALK TO MEMBERS OF THE HOST FAMILY

Privately discuss the hosting situation at length with members of the host family, individually if possible or in small groups (parents, siblings) to the extent necessary. Hear their side of the story and allow them to express feelings as well as opinions about what should be done. Establish the facts as they have been perceived by family members. Be sure that each person understands that you also will be talking with the participant, and that you then will be talking with all of them *and* the participant in a joint effort to find a solution to the difficulties.

STEP 3: TALK TO THE PARTICIPANT AND FAMILY MEMBERS TOGETHER

Review as objectively as possible the basic difficulties that have led to the need for counseling. Allow everyone to express his or her feelings. Clarify facts and feelings as necessary. Without assigning blame to any individual, state what you understand to be the underlying cause of the difficulties and the possibility for resolving them in a timely manner. Then, reach a decision regarding whether a trial reconciliation period or a family change will occur. If the decision is that a move will occur, insure that the participant is moved that day.

Case Study of a Participant Move

Cast of Characters:

Marie-Claire O'Connor	Chapter President
Liv Jorgenson	Swedish Year Program Student
Mr. & Mrs. Claude Thibout	Host Parents
Claudette Thibout	Host Sister

Location:

A small community in French-speaking Canada

Chapter One:

One Friday afternoon in March, Liv Jorgenson, a Year Program student from Sweden, telephones the Chapter President, Marie-Claire O'Connor. In tears, Liv says that she will not remain one more night with the Thibouts, her host family. She mumbles that the Thibouts's house is dirty and that her host sister never talks to her; she adds several other complaints that Marie-Claire is unable to understand because Liv is crying so much.

Marie-Claire telephones Mrs. Thibout, the host mother, an hour later. She tells Mrs. Thibout that Liv is too upset to remain in their home and announces that she is coming over to pick Liv up. She adds that, of course, it is not Mrs. Thibout's fault that this has happened. The details can be discussed later, says Marie-Claire; right now, all need to be concerned about Liv's welfare.

Marie-Claire arrives at the Thibout home around 6:00 p.m. Mrs. Thibout and her daughter, Claudette, are there with Liv. Mrs. Thibout is visibly upset and tells Marie-Claire that she was surprised by her telephone call; the Thibout family has not been having any problems with Liv. She says that she had spoken to Liv, who admitted that there had been a misunderstanding: Liv was unhappy about something that had happened at school earlier that day. Liv agrees, and adds that she loves the Thibout family and does not want to hurt them.

Questions about Chapter One:

1. *What emotional reactions do you observe in this chapter?*

2. *What is your opinion about the actions of Marie-Claire?*

3. *What do you think Marie-Claire should do next?*

Chapter Two:

Since Liv seems calm, Marie-Claire decides to leave the Thibout home without her. But before she departs, Marie-Claire asks to meet separately with Liv and the family in order to discuss their experience so far, including any difficulties they may be having.

That evening, Marie-Claire telephones the volunteer AFS representative for her locality. The rep gives Marie-Claire suggestions for the upcoming meetings with Liv and the Thibout family, and reminds her to keep AFS/Canada informed of developments. The next morning, Marie-Claire telephones the office of AFS/Canada and explains what has occurred so far. The AFS staff member agrees that the actions Marie-Claire took the previous day were reasonable, and discusses with her the various options she may have after her meetings with Liv and the Thibout family.

Liv comes to Marie-Claire's home on Saturday afternoon. She repeats that she really loves the Thibout family, especially her host mother, and that she does not want to hurt their feelings. But she says that she cannot continue to cope with Claudette's indifference to her nor with Claudette's sloppy habits. The two girls share a bedroom. Liv is accustomed to being very neat, Claudette is not. When Liv first arrived, Claudette was very friendly to her. Lately, however, Claudette has been sharply critical of her when she makes mistakes in French. Furthermore, Claudette has been ignoring her in school.

Marie-Claire assures Liv that she understands her feelings and wants to help. She also says that a meeting involving Liv, the Thibout family, and herself is necessary so that everyone will be able to share their feelings and perceptions. Liv says that she is reluctant to participate in such a meeting because it would mean talking about Claudette in front of her. Marie-Claire notes that Liv's reluctance is understandable, but encourages her to agree to participate. Eventually, Liv agrees that such a meeting could be helpful. She says that she can agree to the meeting because Marie-Claire, whom she trusts and who understands her feelings, will be present.

Marie-Claire tells Liv that she will be talking with the Thibout family before the meeting, giving them an opportunity to express their feelings and views about the homestay in the same way that Liv has just done. Marie-Claire asks Liv whether, prior to the meeting, she might be able to express some of her concerns with her host parents. Liv says that she thinks she could discuss with her host parents the frustrations she has experienced in sharing Claudette's room.

Questions about Chapter Two:

1. What emotional reactions do you observe in this chapter?

2. What is your opinion about the actions of Marie-Claire?

Chapter Three:

The following day, Sunday, Marie-Claire meets with all three members of the Thibout family. Mrs. Thibout still is hostile and angry; she denies that there are any difficulties in the placement. Mr. Thibout remains in the background and seems bewildered. When Marie-Claire questions him, he says that he rarely is home and therefore does not have a good understanding of the issues being discussed. Claudette is withdrawn and says little at first.

Marie-Claire explains to the family some of what Liv told her about the difficulty of sharing a room with Claudette. Mrs. Thibout is furious that her daughter should be "attacked" in this way. Claudette bursts into tears. Marie-Claire attempts to calm their feelings by explaining that she is not only concerned about Liv's well being, but also about theirs; she fully understands that adjusting to a new person in a home is by no means an easy task.

Claudette replies, "Isn't that the truth!" Marie-Claire asks her to be specific. Claudette says that she thinks that her mother likes Liv better than her because Liv is neater and receives higher marks at school. Claudette concludes angrily by saying that she hates Liv for changing her relationship with her mother and that she wishes that Liv had never come to live with them.

When Marie-Claire asks Mr. and Mrs. Thibout about their feelings, Mrs. Thibout replies that she likes Liv very much but loves Claudette more because she is her own daughter; she does not wish the year to be a difficult experience for Claudette. A discussion between Mrs. Thibout and her daughter ensues, during which both become calmer and seem to be communicating better.

Marie-Claire explains that a meeting involving all of them and Liv will occur in a day or two. Despite some initial resistance from Claudette, everyone agrees to such a meeting. Marie-Claire adds that it will be very important for Mr. and Mrs. Thibout to express their feelings and opinions *as parents* during the forthcoming meeting, because they will be playing as important a role as the two girls in resolving the difficulties of the homestay.

Questions about Chapter Three:

1. What emotional reactions do you observe in this chapter?

2. What is your opinion about the actions of Marie-Claire?

Chapter Four:

At the beginning of the meeting involving Marie-Claire, the Thibout family, and Liv, Marie-Claire reviews its purposes and suggests that it last no longer than one and a half hours.

Liv and Claudette become very upset and cry when they discuss the problems they are having in getting along with each other. Marie-Claire allows them to talk, and a dialogue emerges. Claudette is surprised that Liv cares about her enough to be distressed about what has been happening. Mr. and Mrs. Thibout say very little during this dialogue, but Mrs. Thibout does say to Liv that she thinks that she (Mrs. Thibout) should begin to give more time and attention to Claudette now; Mrs. Thibout had not previously realized that Claudette was feeling ignored. Liv readily says that she understands and does not object.

Liv and the Thibouts agree that they would like to attempt to improve the situation during the following three weeks. Claudette says that she will be more careful about the neatness of her belongings in the bedroom she shares with Liv. Liv says that she will be more sensitive about the unsureness that Claudette feels about her role in the family. Mr. and Mrs. Thibout say that they will do whatever they can to help the two girls follow through on these commitments. Claudette seems to speak for the whole group when, as Marie-Claire rises to depart, she observes that she feels "relieved that things are out in the open now."

About a week after the meeting, Marie-Claire finds Liv at school and learns that matters seem to have improved. She also finds Claudette there and gets a similar assessment from her. Marie-Claire then telephones Mrs. Thibout and they agree that the homestay is progressing much better than it had been a couple of weeks earlier.

But two weeks after the meeting, Mrs. Thibout telephones Marie-Claire to report that Claudette and Liv have just had a battle; Claudette was reduced to tears. Marie-Claire goes at once to the Thibout home. Everyone is present; everyone is emotional. From the accounts that emerge, Marie-Claire concludes that everyone has made a sincere attempt during the past two week to resolve the difficulties. However, the personality conflicts between Liv and Claudette appear to be too great to deal with effectively. After further discussion of the alternatives, it is agreed by all that a family change for Liv is appropriate. Marie-Claire agrees to return the following morning to pick up Liv and her belongings. Liv will live with Marie-Claire for a short time in order to relax and talk matters over; meanwhile, Marie-Claire will seek a new host family.

Before departing, Marie-Claire stresses to the Thibouts that she is available if they want to talk things over further. She also notes her hope that the Thibouts will remain involved with AFS, since their experience as a host family will be a valuable resource for others.

Questions about Chapter Four:

1. What emotional reactions do you observe in this chapter?

2. What is your opinion about the actions of Marie-Claire?

3. What purposes, in general, can a trial reconciliation period serve? If you were Marie-Claire, would you have agreed to a trial period in this particular case? Why or why not?

Chapter Five:

Early the following morning, Marie-Claire receives a telephone call from Mrs. Thibout, who announces that she has changed her mind and wishes Liv to remain with the family. Mrs. Thibout says that she is very fond of Liv, that she is disappointed that her family and Liv were not able to work things out more satisfactorily, and that she would like a second trial period.

Marie-Claire goes to the Thibout home and reassures Mrs. Thibout that no one is to blame for the fact that Liv and Claudette have not been able to get along well with each other. Marie-Claire stresses that, since Liv and Claudette have substantial personality differences, a family change for Liv is the best solution. She also explains to Mrs. Thibout that *all* family changes are emotionally difficult experiences for those involved (including the AFS person who is counseling the student and the host family). Mrs. Thibout's feelings of regret, leading her to request another trial period, are understandable because they are typical; but they do not really change the overall situation. In Marie-Claire's judgement, a family change is still clearly the best solution. Mrs. Thibout is unhappy but eventually agrees with Marie-Claire's reasoning. Liv, Claudette, and Mrs. Thibout are in tears as Liv carries her luggage out of the house, says good-bye, and departs with Marie-Claire.

Liv spends a few days with Marie-Claire, then moves to a new host family in the community. A few days later, Claudette angrily telephones Marie-Claire with the news that Liv has been "spreading rumors" about her in school. Marie-Claire contacts Liv, who admits to having talked with her friends about what happened. Liv says, however, that she believed she had been talking in confidence and is surprised and upset that what she said had been spread to others. Marie-Claire assures Liv that she understands her need to discuss the events of the past few weeks with others, but suggests that Liv use her (Marie-Claire) as a sounding board in order to avoid the possibility that rumors will continue to be spread.

Liv requests Marie-Claire to arrange a meeting between the two of them and Claudette so that she (Liv) can explain to Claudette what seems to have been the origin of the rumors. The meeting is held two days later at Marie-Claire's home. Although Claudette is bitter about the rumors, she accepts Liv's explanation. She also agrees to make contact with Marie-Claire later in the week to talk the matter over further.

Questions about Chapter Five:

1. What emotional reactions do you observe in this chapter?

2. What is your opinion about the actions of Marie-Claire?

3. What kind of follow up would you suggest to Marie-Claire?

Epilogue: Liv was placed in a host family in which there were no children. She never became good friends with Claudette, but both girls gradually forgot how hurt they had been as the rumors at the school died down. Mr. and Mrs. Thibout slowly recovered from the emotional stress caused by the move and remained involved with the local AFS chapter. However, they said that they would not want to serve as hosts in the future. Marie-Claire remained in contact with Liv and her new host parents during the remainder of the year, which was rather uneventful.

Resource IV-D

Helping Participants Arrive at Closure

Editors' Introduction: Toward the end of their intercultural homestay, AFS participants need an opportunity to assess their experience, to air their complaints and suggest improvements, to express their thanks to volunteers and staff, and to begin the transition from adjusting to the host country to readjusting to the home country. Simultaneously, those in charge of AFS's hosting program need to evaluate the participants' experience in the host country, to hear any serious complaints that the participants may have, and to provide support for the participants as they begin their transition to the home country. The following activity, which also appears in AFS's International Staff Manual, *was developed by the AFS Research Department to meet the needs of the administrators of AFS programs as well as of AFS participants.*

A CLOSURE ACTIVITY FOR PARTICIPANTS

Objectives:

- To help participants understand what they have gained from their AFS sojourn;
- To help participants begin the transition from the host country to their respective home countries;
- To give participants the opportunity to air complaints, to suggest improvements, and to express gratitude to volunteers and staff members in the host country; and
- To provide the AFS national office with a means to evaluate the hosting program experienced by these participants.

Who & When: This activity should be used with AFS participants prior to their regularly scheduled return to their respective home countries. Ideally, this activity should occur *before* the final few days prior to their return home.

Group Leaders: This activity cannot be carried out effectively unless there is one group leader for every five to ten AFS participants. This entire activity is to be carried out with participants in small groups.

Materials:

- One copy of the *Facilitator Evaluation Worksheet* for each group leader. A model of this document for translation and/or adaptation is included below.
- Pen or pencil for each group leader.
- (Optional) Flipcharts and marker, or blackboard and chalk, for each group leader.

Time: Approximately 3 hours, including a 15-minute break.

INTRODUCTORY OVERVIEW OF THIS ACTIVITY

This activity features an evaluation questionnaire that is completed on the basis of a discussion by a small group of hosted AFS participants during a pre-return orientation. Furthermore, instead of each person's answering questionnaire items individually, the group leader completes one questionnaire on behalf of the small group's members. The leader uses the questionnaire (which is in his or her possession only) to guide and focus a discussion among the members of the group. This discussion provides those attending with an opportunity to reflect on what they have learned, to air their complaints, to express their appreciation to volunteers and staff, and to offer constructive suggestions about the hosting program. The leader records his or her impressions of the overall opinion of the group, noting especially serious complaints that need to be addressed by the AFS national office and serious individual difficulties that need to be resolved with the help of an AFS counselor.

The advantage of this method is that it gives *all* participants a chance to speak personally about their experiences. Doing this in a group context, some may discover that they are not the only ones to experience a particular problem. Some may feel relieved by having an opportunity to speak about a problem directly to a representative of AFS. Another important aspect of this activity is that the group leader helps those attending look at the benefits they have gained as well as the problems they have faced.

Not the least advantage of this activity is that it sharply reduces the number of evaluative questionnaires potentially received by the hosting country's AFS national office. When a questionnaire is received from virtually every hosted participant, the task of dealing thoroughly with them may be so overwhelming that it simply does not get done. Preparing evaluative questionnaires on a group basis not only reduces the volume of opinion received by the national office, but also enables truly important opinions and problems to be identified immediately (by the leaders of the small groups) and therefore acted upon more quickly.

INSTRUCTIONS FOR THE NATIONAL OFFICE

Each national office should design a pre-return program of orientation and evaluation for all participants. As part of the planning of this program, experienced people should be selected to lead groups of five to ten participants in a discussion session based on the *Facilitator Evaluation Worksheet*. A model of this worksheet, which is a type of questionnaire, is included below. This model should be translated and/or modified as necessary to meet the national office's particular needs.

During the pre-return orientation, the leader of each small group should use the worksheet as the basis of a group discussion. He or she also should listen privately to any individual difficulties or complaints that cannot be brought up in the group. The group leader then should complete the worksheet and return it to the national office.

Instructions for the small group leaders are provided on the following page. These should be translated and/or modified as necessary, then given to each group leader along with one copy of the translated and/or modified *Facilitator Evaluation Worksheet*. Be sure that the group leaders receive these materials well in advance of the beginning of their discussion sessions. Alternatively, the instructions on the following page could be given verbally to the group leaders at the same time that copies of the worksheet are distributed.

INSTRUCTIONS FOR THE SMALL GROUP LEADERS

You will be leading a discussion among a small group of AFS participants in which your objectives will be . . .

(1) to help group members focus on what has been learned or gained by the AFS experience,
(2) to assess the extent to which AFS's own goals for the program have or have not been met,
(3) to assess those aspects of the group members' experiences that were especially valuable or enjoyable, and
(4) to give group members an opportunity to express complaints, make suggestions, offer gratitude, and/or ask for personal assistance.

As a guide for you as you carry out this task, you are being provided with a *Facilitator Evaluation Worksheet*, which is a combination of a discussion guide and a questionnaire. Please study this worksheet before you begin the meeting of your small group, and have the worksheet in your possession as you conduct the meeting. The worksheet is *not* intended to guide your group's discussions in a rigid manner. However, it is important that all topics mentioned on the worksheet be covered during the group's discussion so that *you* will be able to complete the questionnaire items on the worksheet during and after the meeting. By completing the questionnaire items, you will be assisting your AFS national office to evaluate its program for hosted participants. Return the completed worksheet to a representative of your AFS national office.

On some parts of the worksheet, you are asked merely to check off items mentioned in the discussion. Please do this during your small group's discussion. On other parts, you are asked to make an overall assessment of the outcome of the hosting program. In these cases, you will need more time to reflect on your group's discussion. Please answer these questions thoughtfully after the session. Your answers should provide a general sense of the outcome of the hosting program as seen by the members of your small group.

An additional important responsibility that you have is to be available for private conferences with any individuals in your group who have difficulties or grievances that they are uncomfortable raising during the small group's session. At the end of the session, you should announce where and when you will be available for private conferences.

You should determine whether any individual's problem or grievance (whether mentioned during the group's session or during a private conference) should be brought to the attention of the AFS national office for further action, such as arranging for a skilled counselor to talk further with the individual participant or considering changes in next year's hosting program. Space is provided on the *Facilitator Evaluation Worksheet* for reporting such individual cases.

FACILITATOR EVALUATION WORKSHEET

(Model format for translation and/or modification)

Note: This pre-return orientation and program evaluation for hosted AFS participants should occur prior to their return home. If possible, it should occur *before* the final few days prior to their return home.

__________ Record here the number of participants in your small group.

Getting Acquainted with One Another:

Choose from the suggestions below or create your own opening activity.

A. If those present do not already know each other, ask them to introduce themselves to the group. (See the "Suggestions" section in previous volumes of the *AFS Orientation Handbook* for ideas.)

B. Ask each participant to describe for the group his or her most memorable experience during the AFS sojourn.

C. Ask participants to name one aspect of the host culture that they admire and would like to incorporate into their home culture.

Discussing Benefits to Host Families and Hosting Communities:

Ask the participants what they think was gained from the experience by their host families and other individuals, groups, and organizations (such as schools) associated with the hosting program.

As the discussion proceeds, check any of the following items that are mentioned by the participants.

_____ A. New knowledge of and interest in participant's home country
_____ B. Increased interest in international affairs
_____ C. Increased knowledge of or interest in foreign languages
_____ D. New appreciation of themselves as a family or as individuals
_____ E. New skills in dealing with people from other cultures
_____ F. New enthusiasm for work, play, or other activity

After the session ends, list any other benefits to others mentioned during this discussion that are not included in the list above.

Discussing Things Learned by the AFS Participants Themselves:

Ask the participants what they have learned from their AFS experience. Make sure each person has an opportunity to talk.

As the discussion proceeds, check any of the following items that are mentioned by the participants. In addition, place an asterisk (*) next to any item that is especially emphasized during the discussion.

AFS Learning Objective One: Personal Values and Skills
_____ A. Learned to think creatively
_____ B. Learned to think critically
_____ C. Learned to accept more responsibility for oneself
_____ D. Learned to de-emphasize the importance of material things
_____ E. Learned to be more fully aware of oneself

AFS Learning Objective Two: Interpersonal Relationship Building
_____ F. Deepened concern for and sensitivity to others
_____ G. Increased adaptability to changing social circumstances
_____ H. Learned to value human diversity
_____ I. Learned to communicate with others using their ways
_____ J. Learned to enjoy oneself in the company of others

AFS Learning Objective Three: Intercultural Knowledge and Sensitivity
_____ K. Increased knowledge of the host country and culture
_____ L. Increased sensitivity to subtle features of the *home* country
_____ M. Learned to understand the nature of cultural differences
_____ N. Broadened one's skills and concepts

AFS Learning Objective Four: Global Issues Awareness
_____ O. Deepened interest in and concern about world affairs
_____ P. Became aware of worldwide linkages
_____ Q. Gained in commitment to the search for solutions to worldwide problems

When this discussion seems to have run its course, read to the group, one at a time, all of the AFS Learning Objectives (A through Q). Place a "2" next to any objectives that the participants think they may have attained through their AFS experience, but that were not mentioned in the previous discussion.

(Note: A full description of these learning objectives is available in the "Statement of AFS Educational Content and Learning Objectives," beginning on page 4 of the *AFS Orientation Handbook: Volume V*.)

After the session ends, determine how well the AFS Learning Objectives, considered as a whole, appear to have been met for the participants in your small group. Check the appropriate box below:

NOT MET	POORLY MET	ADEQUATELY MET	WELL MET	VERY WELL MET
☐	☐	☐	☐	☐

Also after the session ends, list below any other important areas of learning mentioned in the discussion that are not included in the AFS Learning Objectives. (Use additional pages if necessary.)

Discussing Positive Aspects of AFS's Hosting Program in this Country:

Ask the participants to describe those aspects of AFS's hosting program in this country that were especially worthwhile, well run, or otherwise outstanding. Make sure each person has an opportunity to talk.

As the discussion proceeds, check any of the following items that are mentioned by the participants. In addition, place an asterisk (*) next to any item that is especially emphasized during the discussion.

_____ A. Satisfying personal relationships with AFS volunteers or staff
_____ B. Useful orientations on the local, regional, or national levels
_____ C. Enjoyable AFS social activities at the local or regional level
_____ D. Worthwhile and well organized short-term exchanges
_____ E. Good support by local or regional AFS volunteers

After the session ends, list any other enjoyments or benefits mentioned during this discussion that are not included in the list above.

Discussing Complaints, Problems, and Negative Aspects of the Experience

Ask participants to describe any negative aspects of their experiences, including specific complaints about occurrences in the past as well as specific problems that may be occurring at the present. Be sure that each group member has an opportunity to speak.

Listen attentively to the complaints and problems that are aired. Ask for suggestions about how these matters might be improved. Take notes in the spaces provided below as the most troublesome complaints and problems are being discussed, and as the best remedies are being offered.

At an appropriate moment, assure the participants that you will be available to speak to any of them privately if they have a problem or complaint that they would rather not discuss in front of the group.

As the discussion proceeds, check below those categories of complaints and problems that seem to be *widespread and serious*, and write a brief explanation of the nature of these problems.

_____ A. School or Internship:______________________________

_____ B. Local AFS Support:______________________________

_____ C. Length of Program:______________________________

_____ D. Placement Problems:______________________________

_____ E. Other Issues (Explain):______________________________

After the session ends, determine whether, for your small group as a whole, the AFS experience was more positive or more negative. Check the appropriate box below:

VERY POSITIVE	RELATIVELY POSITIVE	RELATIVELY NEGATIVE	VERY NEGATIVE
☐	☐	☐	☐

Remind members of the group once again that you will be available to talk privately with them, should anyone have a problem or complaint that he or she has not wished to discuss during the group's meeting. Be sure to state the time and place where you can be found by those seeking to have private discussions with you.

Thank all the members of the group for joining in this discussion, which is an important program evaluation tool for the AFS national office in this country. Assure them that their thoughts and concerns, as recorded on this worksheet, will be examined and taken into account by members of the staff at the AFS national office.

Postscript: Additional Instructions to the Group Leader:

A member of your group may have a serious problem that warrants further counseling and that should be brought to the attention of the national office. In such a case, make sure that the participant knows that the problem is being taken seriously. Listen carefully to him or her, trying to understand the nature of the problem. Assure the participant that action will be taken by others in the near future.

Whether or not you think you've been of any comfort to a participant with a serious problem, write below (and on additional sheets if necessary) the particulars about the problem that you feel should be brought to the attention of the AFS national office.

NAME OF PARTICIPANT:____
HOST COMMUNITY:______________________________ DATE:__________
NATURE OF PROBLEM:____
____
____
____

NAME OF PARTICIPANT:____
HOST COMMUNITY:______________________________ DATE:__________
NATURE OF PROBLEM:____
____
____
____

V Resources for Post-Return Supportive Counseling

A. Training Returnees for Leadership

B. Dealing with Specific Re-Entry Concerns

C. Helping Hosts and Others Arrive at Closure

Resource V-A

Training Returnees for Leadership

Editors' Introduction: Graduate student Linda Landry, from Lesley College in Cambridge, Massachusetts, worked with the AFS Research Department to prepare this post-return orientation activity for AFS's national offices in Indonesia and Malaysia. Landry developed the workshop specifically for use with adolescents from developing Asian nations who have returned recently from an intercultural homestay in a Western nation. In January of 1986, her "Workshop for Leadership Development" was pilot-tested in Malaysia and Indonesia with students who had sojourned in Australia and New Zealand; in addition, it was tested by AFS/Malaysia with students returning from Japan. Both offices found that, in general, the returnees responded well to the workshop, and that it addressed many of their needs and interests. However, the experience of Malaysia with the students returning from Japan indicated that participants who had their intercultural homestay in another Asian nation may have some difficulty with the workshop's format. Facilitators planning to use this workshop must take into account the returnees' home and host cultures, and (since the workshop also could be used with adults) their ages and occupations, in order to tailor this workshop to meet specific circumstances and specific needs. Recommendations for modifying the workshop to suit different cultures are provided on the final pages of this Resource.

A WORKSHOP FOR LEADERSHIP DEVELOPMENT

PURPOSE AND INTENT OF THIS WORKSHOP

The "Workshop for Leadership Development" is designed specifically as a leadership training program for recent AFS returnees in developing, Asian countries who sojourned in developed, Western countries. Beginning with a recognition that these returnees are potential leaders in their home societies, this workshop seeks to introduce basic leadership principles through a culturally sensitive format. It is *not* the intent of the workshop to force Western leadership principles on Asian youth. Rather, participants are encouraged to define leadership according to their own cultural values. The overall objectives of the workshop are . . .

- to introduce leadership skills to returnees through informal experiential exercises;
- to encourage returnees to begin thinking about themselves as potential leaders;
- to make the subject of leadership as real and concrete as possible through the use of leadership examples from current events as well as through a major workshop section entitled "Learning from Mentors";
- to guide returnees in thinking about the opportunities open to them in furthering the development of their own country;
- to provide returnees with a format for life planning that may help them to look more closely at their own lives in the past, present, and future; and
- to help returnees clarify their own values and to understand the origin of their individual value systems.

It is important to keep in mind that this workshop is intended for returnees in developing, Asian nations, and specifically for those whose intercultural homestay was in developed, Western nations. For example, a problem addressed during the workshop is "brain drain," which is indeed a major concern of some Asian countries. It is not a problem for all countries, however, and does not need to be addressed if it is not relevant. Other alterations may be necessary, depending on the national and cultural context in which the workshop is given. For more specific information, see "Adapting This Workshop for Use in Other Cultures," which follows the description of the workshop.

QUALIFICATIONS OF THE WORKSHOP FACILITATOR

The facilitator of "A Workshop for Leadership Development" should be an older, experienced person who is established and well respected within the community or region where the workshop is to be held, and who has demonstrated an ability to work with people in leadership positions. The facilitator also should have a high level of awareness regarding both the home culture and other cultures such as those from which the workshop participants have recently returned; ideally, his or her cultural awareness should arise from a lengthy intercultural experience similar to that of the workshop participants.

The facilitator should be a skilled group leader with experience in the direction of activities such as informal group discussions, role playing activities, and "brainstorming." He or she should be able to follow the interests and needs of the group while also keeping the discussion or other activity relevant to the announced topic. The facilitator also should have well developed, culturally appropriate interpersonal skills so that, if necessary, he or she can provide supportive counseling for workshop participants.

The facilitator need not necessarily have had formal training in leadership, nor does he or she necessarily need to be a recognized leader. The facilitator also need not necessarily have had formal training in group dynamics, teaching, or other training skills. (The "Content" subsection within each section below provides guidelines to the facilitator.) The facilitator should *not* be a young, relatively inexperienced person, and should *not* be a newcomer to the community or region where the workshop is to be held.

Helpful Instructions for the Facilitator:

- Be available as a resource to the participants while they are working independently as well as in groups. Being available constantly is very important because participants will frequently have questions.
- This workshop needs a creative environment in order to succeed. Keep the setting relaxed and informal. While working in groups or independently, participants should be able to sit comfortably and have sufficient space in which to work.
- This workshop should *not* be the first activity in a re-entry orientation program. If the program continues for four or five days, this workshop is best placed in the middle or toward the end because participants should be comfortable with one another before the workshop begins.
- The suggested time schedules and durations are meant only to serve as guidelines. A session may be longer or shorter than suggested herein, depending upon the intensity of the discussions and the scope of interest of group members. Be sensitive to group needs and flexible regarding suggested time frames.
- This workshop has been designed intentionally to require a minimum of materials. All you are likely to need will be a blackboard and chalk or a flipchart and marker, one copy of each worksheet for each participant, and sufficient blank paper and pens or pencils so that all participants can make use of them as needed.

Special Preparations for the Facilitator:

- During the group discussions, it will be important for you to be able to draw upon examples of leadership within your culture. Several days before the workshop you should begin thinking about the styles of leadership in your government as well as the styles of leaders you may know in other walks of life. Be sure to think about both male and female leaders. What characterizes these people as leaders? What distinguishing qualities do they possess that enabled them to become widely recognized as leaders, or that led you to think of them as leaders?

- It will be helpful to study daily newspapers for a week or two before the workshop is held so that you can present leadership examples from current events inside your country. This type of preparation is especially important for the section entitled "Introduction to Leadership."

- You will need to identify and invite at least one female and one male leader from the local community to speak during the "Mentoring" section. You should plan to meet with these people several days before this section takes place in order to explain the program to them. See the discussion of "Content" in the "Learning from Mentors" section for additional guidelines.

- If necessary, translate the worksheets. If translation is not needed (or after translation), some preparation is still needed: Assign names to the role play characters. Choose typical names and write them on the original role play sheets where it says "Character Name:_____." After duplication, the role play sheets must be cut before distribution to participants.

- Consider the advantages of inviting someone to co-facilitate the workshop with you. This person can lead small group discussions if necessary, and can assist you in numerous other ways.

SUGGESTED SCHEDULE FOR THIS WORKSHOP

First Day

- 09:00–09:45 SECTION I: INTRODUCTION TO LEADERSHIP
  - 09:00–09:15 Overview of the Entire Workshop
  - 09:15–09:25 Introduction to Leadership
  - 09:25–09:45 Discussion about Definitions of Leadership
- 09:45–12:00 SECTION II: VALUES CLARIFICATION
  - 09:45–09:50 Introduction to Values Clarification
  - 09:50–10:10 Completion of Values Worksheet 1
  - 10:10–10:25 Small Group Work Sessions
  - 10:25–10:45 Plenary Discussion
  - 10:45–11:10 Completion of Values Worksheet 2
  - 11:10–11:30 Small Group Work Sessions
  - 11:30–12:00 Plenary Discussion
- 12:00–13:30 INFORMAL LUNCH
- 13:30–15:30 SECTION III: LEADERSHIP PRACTICE THROUGH ROLE PLAYING
  - 13:30–13:45 Introduction to Role Playing
  - 13:45–14:00 Preparation of Role Play 1
  - 14:00–14:10 Enactment of Role Play 1
  - 14:10–14:35 Discussion
  - 14:35–14:45 Preparation of Role Play 2
  - 14:45–14:55 Enactment of Role Play 2
  - 14:55–15:30 Discussion
- 15:30–16:15 REFRESHMENT BREAK
- 16:15–18:15 SECTION IV: PROBLEM-SOLVING THROUGH BRAINSTORMING
  - 16:15–16:25 Introduction to Brainstorming
  - 16:25–16:35 Introduction to a Problem for Solution
  - 16:35–16:50 Brainstorming Session in Plenary
  - 16:50–17:20 Small Group Brainstorming Sessions
  - 17:20–18:15 Plenary Discussion

Second Day

- 09:00–11:30 SECTION V: PLANNED PERSONAL CHANGE
  - 09:00–09:20 Introduction to Planned Change
  - 09:20–09:40 Completion of Worksheet 1
  - 09:40–09:55 Completion of Worksheet 2
  - 09:55–10:10 Completion of Worksheet 3
  - 10:10–11:00 Small Group Discussion Sessions
  - 11:00–11:30 Plenary Discussion
- 11:30–13:00 INFORMAL LUNCH
- 13:00–15:00 SECTION VI: LEARNING FROM MENTORS
  - 13:00–13:15 Introduction of the Topic and the Mentors
  - 13:15–13:45 Presentation by Speaker 1
  - 13:45–14:15 Presentation by Speaker 2
  - 14:15–15:00 Question & Answers; Discussion
- 15:00–15:45 SECTION VII: SUMMARY AND EVALUATION
  - 15:00–15:25 Discussion Summarizing the Workshop
  - 15:25–15:45 Discussion Evaluating the Workshop

THE WORKSHOP

SECTION I: INTRODUCTION TO LEADERSHIP

Objectives:

- To give participants a frame of reference for the entire workshop;
- To help participants begin thinking of themselves as potential leaders; and
- To define "leadership" from a cultural standpoint that makes sense to participants (by having them define the term themselves).

Materials: Blackboard and chalk or flipchart and markers.

Time: 45 minutes.

PROCEDURES:

Step 1: Introduce the participants to the entire Workshop for Leadership Development by briefly describing key activities that will be occurring today and tomorrow during each of the seven sections.

Step 2: Give your views on the importance of leaders in a changing world. Point out that leaders are not just government officials; they are found in all types of organizations, including families. Stress that leadership qualities vary from culture to culture. Culture A might value a democratic leader while Culture B might value an authoritarian leader.

Step 3: Open the floor for a discussion about definitions of "leadership." As the discussion proceeds, write emerging definitions of leadership on the flipchart or blackboard for all those present to see. Use questions such as these to stimulate discussion:

- What does "leadership" mean to those present?
- What are key qualities of a good leader? Why?
- Who are leaders that exhibit these qualities? What else makes these people special?
- What do these qualities demonstrate about what is valued by this culture?

CONTENT:

1. The purpose of Section I is to introduce the subject of leadership to the participants. They may not have given much thought to the subject; therefore, a general approach is a good way to begin. While describing the way the world is changing, you can use examples of leadership (or lack of leadership) in situations that affect thousands or even millions of people. For instance, you can use examples of leadership in your own country and in other countries in your region. You might also want to bring up current events related to leadership in the participants' host countries.

2. During your description of leadership, try to include references to leaders in several different walks of life so that participants will think about non-governmental as well as governmental leaders. Point out that leaders are found in religious institutions, businesses, schools, community organizations, and so forth. There are leaders within families and leaders among friends. But among all these types of leaders one finds qualities and characteristics that distinguish the leaders from other people. Use examples that are already known to as many participants as possible, and be sure to refer to both female and male leaders.

3. During your description of leadership, try to introduce actual examples of the way in which leadership qualities differ from country to country, depending upon prevailing cultural values. For instance, a leader in Malaysia or Indonesia might not lead effectively in South America or Africa because of the differing values of those being led.

4. Be sure to discuss one or two specific values in your own culture and how these dictate the style of leadership that is accepted by the people of your country. The nature of these values and their relation to styles of leadership are important matters for you to ponder *before* you begin to develop your introductory discussion of leadership.

5. As you encourage the participants to discuss their own definitions of leadership, be sure to ask those who contribute to the discussion to explain why they have answered a question in a certain way or offered a certain definition. Look for opportunities to stress that *leaders tend to have exceptional clarity in their own personal values and opinions.* Such clarity is necessary in order for someone to make his or her ideas clear to others. No one can lead without followers who believe in his or her visions.

SECTION II: VALUES CLARIFICATION

Objectives:

- To have participants identify their own values and compare them with those of the other participants; and
- To highlight the relationship between clarity about one's own values on the one hand, and leadership ability and potential on the other.

Materials:

- A copy of both Values Worksheets 1 and 2 for each participant; masters for duplication are included within this Section.
- Pencils or pens for the participants.
- Blackboard and chalk or flipchart and markers.

Time: 2 hours and 15 minutes.

PROCEDURES:

Step 1: Discuss briefly the importance of being clear about one's own values. Point out that one of the most important leadership qualities is confidence in one's values and opinions. If one is not clear about what is important to oneself, then one cannot communicate ideas in a manner that is convincing to other people.

Step 2: Distribute one copy of Values Worksheet 1 to each participant. Review the directions, making sure that all present understand what is expected. Then ask the participants to fill out their Worksheets, *with each individual working independently.* Allow about 15 minutes for the Worksheets to be finished.

Step 3: Explain that the next step will be for the participants, in small subgroups, to compare the responses on their Worksheets in order to determine which values are most commonly accepted and rejected among themselves. Each subgroup will be expected to report its findings to the full group.

Step 4: Divide the participants into subgroups having three to five members each. Direct each subgroup to a corner of the room, or to a nearby area, where it can carry out the instructions just given. Allow about 15 minutes for the subgroups to do their work.

Step 5: Call the subgroups back to the central area. Ask each subgroup to report its findings. Using headings such as "Values Strongly Accepted" and "Values Strongly Rejected," write the findings of each subgroup on the flipchart or blackboard for all to see.

VALUES WORKSHEET 1

Directions:

Working independently, place a check (✓) after those values that correspond to your own, then place an "X" after those that you personally reject. (It is not necessary for you to make a judgment about every value listed below, but do as many as possible.)

Next, rank-order the three values that you hold most strongly by placing a "1" beside your most strongly held value, a "2" beside the value you hold next most strongly, and a "3" beside the value you hold third most strongly.

Finally, follow a similar procedure with respect to the three values that you most strongly reject: Place a "1" next to the value you most strongly reject, a "2" next to the value rejected next most strongly, and a "3" next to the value rejected third most strongly.

I believe that it is (valuable: ✓) (not valuable: X) to be:

Active ☐
Ambitious ☐
Aware ☐
Better ☐
Bold ☐
Careful ☐
Competitive ☐
Considerate ☐
Creative ☐
Critical ☐
Decisive ☐
Different ☐
Efficient ☐
Explorative ☐

Good ☐
Happy ☐
Harmonious ☐
Helpful ☐
Honest ☐
Humble ☐
Influential ☐
Loyal ☐
Modest ☐
Open ☐
Productive ☐
Proud ☐
Respectful ☐
Responsible ☐

Right ☐
Risky ☐
Selfish ☐
Sensitive ☐
Sincere ☐
Spontaneous ☐
Superior ☐
Supportive ☐
Sure ☐
Thoughtful ☐
Tolerant ☐
Trusting ☐
Unique ☐
Warm ☐

VALUES WORKSHEET 2

Directions:

Working independently, complete the following sentences in your own words. Write clear, complete sentences because you will be discussing what you write with other workshop participants.

People should . . .

People should not . . .

A friend is . . .

"Family" means . . .

I am happy when . . .

I want to be remembered as a person who . . .

The most worthwhile thing a person could do is . . .

Step 6: Lead a general discussion based on the similarities and differences in the findings of the subgroups. Bring out the cultural implications by asking which values are decidedly a part of your culture, and which values seem more related to the host cultures represented among the participants. Whenever differences between home and host culture values become evident, ask whether the participants view themselves in the future as holding on to the host culture's values even when they clash with the home culture's values. If so, why? If not, why not?

Step 7: Distribute one copy of Values Worksheet 2 to each participant. Review the directions, making sure that all present understand what is expected. Then ask the participants to fill out their Worksheets, with each individual working independently. Allow about 20 minutes for the Worksheets to be finished.

Step 8: Explain that the next step will be for the participants, in the same small subgroups as before, to compare the responses on their Worksheets in order to determine the extent to which certain values are, or are not, held in common. As previously, each subgroup will be expected to report its findings to the full group.

Step 9: Direct each subgroup to the same area where it met previously so that it can carry out the instructions just given. Allow about 20 minutes for the subgroups to do their work.

Step 10: Call the subgroups back to the central area. Ask each subgroup to report its findings. Using headings such as those found on Worksheet 2, write the findings of each subgroup on the flipchart or blackboard for all to see.

Step 11: Lead a general discussion based on the similarities and differences in the findings of the subgroups. This discussion should probe deeper than the previous one (Step 6). In particular, use this discussion to explore with the participants the ways in which their values changed or did not change in the course of their homestay experience abroad with AFS. Questions that you might ask during this discussion include . . .

- In comparison with the way you felt a year ago, do you feel more or less strongly about whatever values you hold now?
- A year ago, would you have listed different values as important? Precisely what differences would there be (if any)?
- If someone questioned your current values, how would you explain and defend them? About which values do you feel convinced, and about which ones are you more or less unsure at this time?

CONTENT:

1. Introduce this section by telling the participants that they are going to do an exercise that will help them to clarify their own values. Values clarification involves not only gaining insight into what is important to oneself, but also understanding how one's values are shaped by one's culture and experience. For example, the participants may have adopted some values of their host culture after having lived there for a while. The values clarification exercise should help them understand better which of their values are related to their home culture, and which of their values (if any) are related to their host culture.

2. As in Section I, use this section also to try to establish in the participants' minds a linkage between leadership and clarity of values. Try to recall an example (known to the participants as well as yourself) in which people disagreed with or even rebelled against a leader because it was not clear precisely what he or she stood for.

3. During the final discussion (Step 11), look for opportunities to compare values derived from your home culture with values derived from the various host cultures that are represented. Encourage the participants to reflect on the nature and impact of their values from home *and* host cultural sources, and to gauge the strength with which they hold certain of these

values. One way to move gently into such a discussion is to begin by asking the participants whether their AFS homestay changed their values or strengthened their previous values.

4. Note that the Values Worksheets are purposefully vague in context and general in nature so that the participants will be unlikely to assume that certain answers are "right" or "correct," that is, so that the participants will fill out the Worksheets according to what they *personally* believe to be important.

SECTION III: LEADERSHIP PRACTICE THROUGH ROLE PLAYING

Objectives:

- To demonstrate leadership skills through practicing in situations similar to those occurring in real life; and

- To practice leadership among peers, especially in terms of expressing one's own values clearly.

Materials: A copy of the "Scenario" for both Role Play 1 and Role Play 2 for all participants. For each role player only, the appropriate individual character instruction sheet. Masters for duplication are included within this section. (The "Character Name" of each role player, which you assign, should appear on the instructions at the time they are distributed to the role players.)

Personnel: If the group is divided into subgroups for the actual role playing sessions, a separate facilitator will be needed for each subgroup.

Time: 2 hours

PROCEDURES:

Step 1: Introduce the concept and method of role playing, being especially careful to explain these fully if many participants have not done role playing previously. Stress that role playing is intended to be enjoyable as well as educational, and that the players *always* should be referred to by their assigned "character names" so that nothing said or done during the plays will be taken personally. (For more ideas about this opening explanation of role playing, see "Content," below.)

Step 2: (Optional) If the group is larger than eight, divide it into subgroups of four to six members each. Note that a separate facilitator will be needed for each subgroup. Each facilitator should follow the instructions beginning with Step 3.

Step 3: Ask for four volunteers (ideally, two females and two males) to play the roles in Role Play 1. Or choose four participants who are likely to benefit themselves and the observers by performing Role Play 1. Assign parts and "character names" to the players (AFS Student 1, AFS Student 2, and two Questioners), and give each player a copy of the instructions for (only) his or her part. Give all players a copy of the Scenario. Direct the players to go elsewhere and, *without talking to each other*, to study the instructions and prepare for the play, which will begin in a few minutes.

Step 4: While the four players are preparing themselves, give a copy of only the Scenario to all remaining participants (in the audience) and wait while they read it. Then instruct the audience to observe the role play watching for the following features:
- clarity in the expression of values,
- sources of conflict or misunderstanding,
- differences in behavior among the players, and
- feelings and emotions shown by the players.

Step 5: Ask the four role players to return and to enact their role play in front of the audience. Stop the role play when the players begin to repeat themselves or after not more than 10 minutes.

Step 6: Lead a discussion about Role Play 1. Address to audience and players questions such as . . .

- What was each actor trying to accomplish?
- What differences were there in the behaviors of the players, and in their feelings and emotions?
- What sources of conflict or misunderstanding became evident during the role play?
- To what extent (if any) did each character demonstrate clarity in the expression of his or her values?
- To what extent (if any) did each character demonstrate leadership qualities?
- What qualities, precisely, were identifiable as leadership qualities?

Step 7: Ask for two volunteers to play the roles in Role Play 2. Or choose two participants who are likely to benefit both themselves and the observers by performing Role Play 2. Assign parts and "character names" to the players (Australian Student and Asian Student), and give each player a copy of the instructions for (only) his or her part. Also give both players a copy of the Scenario. Direct the players to go elsewhere and, *without talking to each other*, to study the instructions and prepare for the role play, which will begin in just a few minutes.

Step 8: While the two players are preparing themselves, give a copy of only the Scenario to all remaining participants (in the audience) and wait while they read it. Instruct the audience to observe the role play watching for the same features as in the case of Role Play 1 (see Step 4 above).

Step 9: Ask the two role players to return and to enact their role play in front of the audience. Stop the role play when the players begin to repeat themselves or after not more than 10 minutes.

Step 10: Lead a discussion about Role Play 2, including, as appropriate, comparisons with Role Play 1. Address to everyone (audience and players) questions such as those used after Role Play 1 (see Step 6 above).

As the discussion draws to a close, emphasize again the relation between being a capable leader and having a clear understanding of one's own values.

CONTENT:

1. When introducing this section, tell participants that role plays are short "skits" or "mini-dramas" that give people the opportunity to practice, observe, and think concretely about a skill or behavior that they have previously talked about abstractly. There are no lines to memorize in role plays. Role plays are *spontaneous* and should not be preceded by a rehearsal. Role plays occur when people assume roles and then attempt to re-create real-life situations. Role playing has been called "reality practice"; though a role play is a fictitious or invented situation, its purpose is to provide a context in which the players can act out a human encounter *as though it were real*.

2. Participants may feel uncomfortable about acting out a role in front of others. Acknowledge this discomfort and try to put them at ease by stressing that role plays are *enjoyable* learning tools. Note that throughout this activity, only the "character names" of the players will be used in order to diminish the possibility that comments about the role play will be taken personally by the actors.

Special consideration: Based on your knowledge of your culture and of the participants, you should determine whether Role Play 1 and Role Play 2 are suitable for the workshop that you are leading. If you decide to modify these two role plays or to write completely new ones, be sure that you organize the role plays you do use around objectives similar to those listed at the beginning of Section III.

ROLE PLAY 1

SCENARIO

Two AFS participants, __________ and __________, who recently returned from their year abroad, are asked to present talks about their AFS experiences to their school peers. After giving their talks, they are asked questions by two peers in the audience, __________ and __________, who never had a homestay experience abroad. The role play enacts this question-and-answer session between two recent AFS returnees who have just finished giving their talks, and two non-returnee peers.

(cut or tear here)

AFS STUDENT 1 (female)   CHARACTER NAME:__________________

Instructions: You had an excellent year abroad and learned a great deal from your AFS experience. You became close to your host family and enjoyed your school. You feel confident about yourself. Even though you are in the process of questioning some of your own cultural values, you feel comfortable talking to other people about your values and the questions you are raising about some of them. When you are asked about your AFS year and your present state of mind, you are positive and definite about your answers.

(cut or tear here)

AFS STUDENT 2 (male)   CHARACTER NAME:__________________

Instructions: Your AFS year abroad was not very satisfactory. You switched host families two times and did not become close to any of your three families. You were homesick often. Now that you are back you feel confused about your values and your place among your family and friends. When you are asked about your AFS year and your present state of mind, you are not very confident. Fellow AFS returnees who are confident about matters such as these make you feel inadequate.

(cut or tear here)

PEER 1   CHARACTER NAME:__________________

PEER 2   CHARACTER NAME:__________________

Instructions: Recently, you listened to two AFS participants give a talk about their year abroad. You never had a homestay abroad and you are interested in these participants' experiences. Take turns asking the participants questions, being sure to use their role play names. Sample questions that you could ask include . . .

- Are all host families good families?
- What happens if you don't like your school?
- What happens if you want to come home before the year is finished?
- Will you go back to live in your host country someday?

ROLE PLAY 2

SCENARIO

This role play has two characters: ________, an Australian student who is *not* an AFS returnee, and ________, an Asian AFS returnee whose year abroad was spent in Australia. The two knew each other well in Australia. Now they are talking with each other again, this time in the Asian's home country (a "developing" country). The Australian student, on vacation, is interested in knowing more about the Asian's home country, but also would like to convince the Asian to move permanently to Australia.

(cut or tear here)

ASIAN AFS RETURNEE

CHARACTER NAME:________________

Instructions: You had an excellent AFS year in Australia and came to appreciate its culture a great deal. But you value your family highly and would like to use your AFS experience to benefit your home country. Yet you loved Australia and its easy lifestyle. There may be more professional opportunities for you in Australia. Now you are talking with an Australian student friend who is visiting you. Interact with the Australian from your own Asian point of view.

(cut or tear here)

AUSTRALIAN STUDENT

CHARACTER NAME:________________

Instructions: You met the Asian AFSer last year while he or she was living in Australia and attending your school. You thought that the Asian's culture was interesting, but you also became aware of the problems associated with living in a "developing" country. You never understood why your Asian friend didn't clearly prefer life in Australia. You are willing to do what you can to help your friend move to your region of Australia, such as providing information about housing, suggesting possible jobs or schools, and so forth. Since you like your Asian friend, you are persistent in trying to persuade him or her to move permanently to Australia.

SECTION IV: PROBLEM-SOLVING THROUGH BRAINSTORMING

Objectives:

- To demonstrate the importance of the "brain drain" problem in some developing countries;
- To give participants an opportunity to practice problem-solving skills while working closely with their peers; and
- To introduce and practice a specific group problem-solving skill, "brainstorming."

Note to Facilitator:

As presented below, this section focuses on the problem of the "brain drain" in developing countries and is written for use in developing countries. Facilitators in countries where brain drain is not a major problem may wish to develop a different focus for group problem-solving through brainstorming. See "Adapting This Workshop for Use in Other Cultures," for additional guidelines.

Materials:

- Blackboard and chalk or flipchart and markers.
- Pencils or pens, and paper, for the participants.

Time:

2 hours.

PROCEDURES:

Step 1:

Introduce the problem-solving technique known as "brainstorming." Explain that brainstorming is a way of rapidly obtaining from all members of a group a large number of, and a wide range of, creative ideas about a given topic or problem.

Point out that the key to the brainstorming technique is that *everyone* in the group must verbally contribute *any* idea that he or she has that seems even remotely relevant. No one in the group must criticize or belittle any idea that is contributed, for even a "silly" idea may get someone else in the group thinking in a productive direction that had not occurred previously.

Explain that a brainstorming session continues for 10 or 15 minutes, or until a natural lull, after which careful consideration is given to reasonable ideas that have emerged from the brainstorm.

Step 2:

Outline the national "brain drain" problem or some other important problem facing your country. If brain drain is the topic you choose to address, be sure to relate it to AFS returnees who leave their home countries in order to live permanently in their host countries. (For more ideas about an introduction to the problem of brain drain, see "Content," below.)

Step 3:

Lead a brainstorming session focusing on brain drain or other national problem that was introduced in Step 2. (Begin the actual brainstorming session by stating clearly and succinctly the national problem about which the brainstorming will occur, then opening the floor for the "storm" of ideas that will come from all those present.)

As ideas emerge during this brainstorming session, write them quickly on the flipchart or blackboard. Your objective is to keep the brainstorming session going sufficiently long in order to generate a number of (more or less reasonable) preliminary solutions that is equal to the number of subgroups in Step 4.

Step 4:

Break the group into several subgroups of three to five participants each. (These subgroups should not have the same composition as those formed during the Section II session.) Ask each subgroup to select quickly one preliminary solution that arose during the brainstorming session in Step 3. (Or you may elect to assign the preliminary solutions to the subgroups.)

Tell the participants that, in their subgroups, they next will carry out their own brainstorming sessions in order (1) to further perfect and refine the solution they have chosen, and (2) to develop a general plan for implementing that solution. Each subgroup will be expected to report its perfected solution and implementation plan to the full group.

Be sure to emphasize that the perfected solutions and the implementation plans should be as creative as possible *but need not be elaborate.*

Step 5: Hand out paper and pens or pencils to everyone. Then direct each subgroup to a corner of the room, or to a nearby area, where it can carry out the instructions just given. Allow 20 to 25 minutes for the subgroups to do their work.

Step 6: Call the subgroups back to the central area. Ask immediately for each subgroup's report on its perfected solution and implementation plan. Make notes on the flipchart or blackboard for all to see regarding these solutions and plans. Get the essentials of each subgroup's ideas written down before proceeding with the general discussion.

Step 7: Open the floor for general discussion. Control this discussion so that no one becomes highly critical of the ideas presented by any subgroup. The objective of this step is to engage the participants in a thorough discussion about the brain drain or other problem, not to arrive at a final solution and implementation plan. Treat this discussion as a learning opportunity.

Step 8: Bring this session to a close by encouraging the participants to relate personally to the topic under discussion. For example, if the topic is brain drain, you might stimulate this type of discussion by asking questions such as these:

- Do you think that you will continue to live and work in this country throughout your lifetime? Why or why not?
- As an AFS returnee, what special contributions can you make to this society?
- Are there things or opportunities in your host country that you feel as though you cannot live without? What are they?

CONTENT:

If you choose to focus this section on the "brain drain" from your country, here are some suggestions for ideas to include as you introduce this topic in Step 2:

- Brain drain refers to the exodus of highly trained human resources that occurs when well educated people leave developing nations to live and work in "developed" nations.
- The motives of the well educated people are usually to find better opportunities for gaining wealth and/or for advancing professionally in the developed country.
- By leaving their own countries, the well educated people make it much more difficult for their countries to develop to their full potential; they make it more difficult for their fellow citizens to obtain better education, employment opportunities, health care, and so forth.
- Ironically, when people who were highly trained at schools in their own country depart for a developed country, it is the developing country that is making possible the further improvement of life in the developed country, not the other way around.
- Another tragic aspect of the departure of highly trained people from their home country is that, as cultural "insiders," they may have a better understanding of their country's needs than outside "experts."

SECTION V: PLANNED PERSONAL CHANGE

Objective: To apply concepts of planned change to the participants' personal and interpersonal development, and to their choice of occupation.

Note to Facilitator: The idea that people should deliberately plan for the future may contradict the religious beliefs of some returnees. In such cases, it may be possible to deal with this material, or at least some of it, by focusing on the gaining of an overview of one's life: past, present, and *probable* future.

Materials:

- A copy of the "Life Planning Worksheets" numbered 1, 2, and 3 for each participant; masters for duplication are included within this section.
- Pencils or pens for the participants.

Time: 2 hours and 30 minutes.

PROCEDURES:

Step 1: Introduce this section by pointing out that leaders cannot lead effectively without some type of plan. Even the absence of an overt plan may indicate that one's "plan" is to continue for the foreseeable future as one has done in the past. But when any kind of deliberate improvement or other change is desired, carefully thought-out plans are necessary.

Explain that governments, businesses, religious institutions, schools, and other organizations of all kinds have plans. These plans are drawn up on the basis of (1) people's understanding of the organization's current situation, (2) their goals for the organization in the foreseeable future, and (3) their assessment of the best practical way to change the organization so that their goals for its future will be met.

Note that the idea of planned change is not limited to organizations; it can apply equally well to an individual. Effective leaders are people who know not only how to plan for the groups they lead, but also how to plan for themselves as individuals.

Step 2: Introduce the three "Life Planning Worksheets" to the participants (but do not hand them out at this time), noting that these follow the three basic steps involved in any kind of plan, applying these steps to individuals:

- Understanding one's current situation, dealt with by the first worksheet, "Where Am I Now?"
- Deciding one's goals for the foreseeable future, dealt with by the second worksheet, "Where Do I Want to Be?"
- Thinking of a practical way to change from one's current situation so that one's goals will be met, dealt with by the third worksheet, "How Do I Get There from Here?"

Step 3: Distribute one copy of "Where Am I Now? Life Planning Worksheet 1" to each participant. Invite questions about this Worksheet. Distribute pencils or pens as necessary.

Instruct the participants to complete this first Worksheet by *working independently*. Allow about 15 minutes for this Worksheet to be completed.

Step 4: Distribute one copy of "Where Do I Want to Be? Life Planning Worksheet 2" to each participant. Invite questions about this Worksheet.

Instruct the participants to complete this second Worksheet by *working independently*. Allow about 15 minutes for this Worksheet to be completed.

Step 5: Distribute one copy of "How Do I Get There from Here? Life Planning Worksheet 3" to each participant. Invite questions about this Worksheet.

Instruct the participants to complete this third Worksheet by *working independently.* Allow about 15 minutes for this Worksheet to be completed.

Step 6: Break the group into several subgroups of three to five participants each. (These subgroups should not be the same as those formed during the Section IV session.)

Tell the participants that, in their subgroups, they will carry out discussion and brainstorming sessions *primarily in order to review and comment on each other's plans for the future (Worksheet 3).* Doing this will necessitate some attention also to each other's understanding of his or her goals for the future (Worksheet 2).

Point out that each person's understanding of his or her current situation (Worksheet 1) may be a more private or personal matter, and that no one should feel compelled to share that information.

Emphasize that each subgroup has a responsibility to insure that each subgroup member receives a thoughtful assessment of his or her plan.

Step 7: Direct each subgroup to a corner of the room, or to a nearby area, where it can carry out the instructions just given. Allow 45 to 50 minutes for the subgroups to do their work.

Since it is vital that each subgroup pay attention to the plans of each and every member, circulate from subgroup to subgroup to make sure that this is happening.

Step 8: Call the subgroups back to the central area. Ask for volunteers to talk to the whole group about their plans for the future. If no one volunteers to discuss this topic, ask for volunteers to talk about ways in which the three-step process of planning that was followed during this session has been useful in their own case. Other approaches to this discussion period can be developed from the following sample questions:

- Were you surprised by anything you wrote on your worksheets?
- What kinds of opportunities and obstacles do you foresee in your future?
- Are the plans you've developed realistic?
- Can you think of other ways to use planning in your life?

(*Note:* If the whole group is fairly large, you may want to break it into two or three smaller groups in order to carry out this discussion. Each smaller group will need its own facilitator.)

CONTENT:

1. When introducing this section, try to use examples from your own country (such as a development plan) or from organizations that are familiar to the participants. You can prepare for this introduction by doing some reading or other research beforehand. Your purposes would be well served if you could actually obtain a copy of a plan used by an organization or the government. You could hold up this plan as an example during your introduction, and the participants could look at it later.

2. Another approach to take during your introduction might be to use the participants themselves as examples. In order for them to have attended this workshop, planning was involved. In order for them to have participated in an AFS program, *much* planning was involved. What would they have done if they had not been accepted by AFS? Each of them very probably had another plan in mind, or in any case had some idea about what he or she would be doing if not going abroad with AFS.

WHERE AM I NOW? LIFE PLANNING WORKSHEET 1

Directions:

Circle the number indicating the level of fulfillment, satisfaction, or potential that you have felt in the past, feel now in the present, or might feel in the foreseeable future. *Work independently.*

My Level of Fulfillment in Terms of Personal Development . . .

		High Level				Average Level				Low Level
In the Past	1	2	3	4	5	6	7	8	9	10
In the Present	1	2	3	4	5	6	7	8	9	10
In the Future	1	2	3	4	5	6	7	8	9	10

My Level of Satisfaction in Terms of Relations with Others . . .

		High Level				Average Level				Low Level
In the Past	1	2	3	4	5	6	7	8	9	10
In the Present	1	2	3	4	5	6	7	8	9	10
In the Future	1	2	3	4	5	6	7	8	9	10

My Level of Potential in Terms of Leadership of Others . . .

		High Level				Average Level				Low Level
In the Past	1	2	3	4	5	6	7	8	9	10
In the Present	1	2	3	4	5	6	7	8	9	10
In the Future	1	2	3	4	5	6	7	8	9	10

List five adjectives that accurately describe yourself now in terms of personal development, relations with others, and leadership potential.

Adjectives describing personal development:	**Adjectives describing relations with others:**	**Adjectives describing leadership potential:**

WHERE DO I WANT TO BE? LIFE PLANNING WORKSHEET 2

Directions:

In the spaces provided below, list (1) five possible occupations or careers for yourself (example: geologist, businessperson), (2) five objectives you would like to attain in your relations with others (example: to get along better with your father), and (3) five objectives you would like to attain in your personal development (example: to learn to fly an airplane). Then go back to the beginning of each list and rank the five items in order of importance (example: 1st = most important, 2nd = second most important, and so forth.).

Five Occupational Possibilities	**Order of Importance**

Five Objectives for Relations with Others	**Order of Importance**

Five Objectives for Personal Development	**Order of Importance**

HOW DO I GET THERE FROM HERE? LIFE PLANNING WORKSHEET 3

Directions:

Select one possibility or objective from each of the three lists you completed on Life Planning Worksheet 2. (You need not necessarily select the one you marked as being first in importance.) Under the appropriate heading below, write a brief plan for a realistic way in which you might be able to attain that possibility or objective within the foreseeable future. In each case, your plan should include a number of action steps (example: take special courses in a key subject area, apply to a certain university) arranged in an appropriate order.

My Plan for Attaining One Occupational Possibility:

My Plan for Attaining One Objective for Relations with Others:

My Plan for Attaining One Objective for Personal Development:

SECTION VI: LEARNING FROM MENTORS

Objectives:

- To demonstrate that leadership qualities can be found in people who are leaders; and
- To bring the participants into contact with people who can give them information about various professions, schools, volunteer opportunities, and so forth.

Resource People: Implementation of this section requires the active cooperation of one man and one woman who are in leadership positions in government, education, business, community development, or other area. Each of these two leaders is expected to give a half-hour talk to the participants. For more information, see "Content," below.

Time: 2 hours

PROCEDURES:

Step 1: Introduce this section by recalling some of the highlights of previous sections in this Workshop. Review briefly some of the ideas about the nature of leadership that have emerged.

Point out that the ideas that have emerged are not theories with no practical application. They apply to actual leaders such as those at work in this nation at this time. The object of this session is to hear two leaders tell about their own ideas and experiences regarding leadership.

Step 2: Introduce both guest speakers, giving a little background information about each one.

Announce that each guest will speak for about half an hour about leadership, after which there will be ample opportunity for questions and answers, and for general discussion.

Step 3: Ask the first guest speaker to give his or her talk about leadership.

Step 4: Ask the second guest speaker to give his or her talk about leadership.

Step 5: Invite the participants to ask either speaker any questions they may have regarding the specific content of his or her talk, about leadership in general, or about career opportunities in fields about which he or she may be knowledgeable.

Step 6: Open the floor for a general discussion involving the guest speakers and the participants.

CONTENT:

1. A session of this type is easy to carry out, but requires much advance planning and work on the part of the facilitator. This work may need to begin a month or more in advance. The key steps in the process are the following:

- Identify several likely male and female leaders who might be willing to participate as guest speakers.
- Contact those identified, perhaps in the order in which you find them desirable, to determine which male and which female are willing and able to participate in the session.
- Meet with the speakers (separately or together) several days in advance of their presentations in order to brief them regarding AFS as an organization, the nature of the experience that the participants have returned from, the overall goals and procedures of this Workshop, and the specific purpose for which you would like them to speak.
- Look after any logistical details that might be necessary to insure that both speakers arrive on time, have food and (if necessary) lodging, and so forth.

2. In your advance discussions with the two speakers, attempt to be as clear as possible about the fact that you would like them to speak about the nature of leadership and about the qualities that they have found useful in their roles as leaders. They might also speak about possible leadership opportunities for young people who have had an intercultural experience such as that provided by AFS. Their talks should last only about half an hour.

3. If the participants are reluctant about asking questions of the invited speakers, suggest that they write their questions on pieces of paper and give them to you. You can then read the questions aloud to the speakers, selecting the most appropriate questions from among those received if time is limited. You may know of other culturally appropriate ways to encourage the participants to ask questions of the invited speakers.

SECTION VII: SUMMARY AND EVALUATION

Objectives:

- To summarize the major ideas and issues that have arisen about leadership during the Workshop; and
- To obtain information from the participants that will assist you in evaluating the Workshop.

Materials: Blackboard and chalk or flipchart and markers.

Time: 45 minutes

PROCEDURES:

Step 1: Ask a short series of questions in order to draw the participants into a general discussion that summarizes what they learned during the Workshop. For example, ask . . .

- How would you define leadership in this culture?
- What are some of the skills used by leaders?
- Do you see yourself as a leader in the future?
- Do you view your intercultural experience as one that will open opportunities for any kind of leadership to you in the future?

Step 2: Ask a short series of questions in order to draw the participants into a general discussion that evaluates the learning acquired, and the procedures used, during the Workshop. For example, ask . . .

- To what extent has your definition of leadership changed as a result of attending this Workshop?
- To what extent has your understanding of the skills used by leaders changed as a result of attending this Workshop?
- To what extent do you think the skills and ideas you learned during this Workshop will be useful to you at some time in the future?
- What specific sections, and exercises within sections, were most helpful? . . . were least helpful? In the case of those that were not helpful, what, specifically, would you change?

ADAPTING THIS WORKSHOP FOR USE IN OTHER CULTURES

The "Workshop for Leadership Development" was designed intentionally with content that is flexible with respect to the nature and qualities of leadership, and with procedures that are open-ended and easily modifiable. These features make it possible for participants to define leadership in their own, culturally-appropriate terms. As a result, this workshop should be usable in many countries and cultures other than those originally in mind (specifically, in Malaysia and Indonesia, and, more generally, in developing cultures of Asia).

In the following paragraphs some general guidelines will be offered for those facilitators who are thinking of employing this workshop in contexts other than those originally in mind. A basic assumption in all that follows is that these facilitators are intimately familiar with the home culture of the potential workshop participants, and that they also have some familiarity with the host cultures from which the potential participants have recently returned.

It is particularly important to note that this workshop relies heavily on the *openness*—willingness to join publicly with others in a vigorous give and take of ideas and opinions—of its participants. Asian participants who recently have returned from an intercultural experience in another Asian country might be unwilling to share their thoughts and feelings in a large group setting, which would render this workshop more or less ineffective. This potential problem was uncovered when the workshop was pilot-tested in Malaysia with AFS returnees who had sojourned in Japan.

MODIFYING SECTION I: INTRODUCTION TO LEADERSHIP

As outlined in these pages, Section I is based on examples drawn by the facilitator largely from the culture of the workshop participants, and on ideas about the nature and qualities of leadership contributed by the participants themselves. There is ample reason to believe, then, that this section could be used with little or no alteration in almost any cultural context.

MODIFYING SECTION II: VALUES CLARIFICATION

At the heart of Section II is the message that a leader in any walk of life is most likely a person who is exceptionally clear and convinced about his or her own values, whatever they may be. Since no position is taken about the actual values that should be held by leaders, there should be no fundamental barrier to using Section II in a wide variety of cultural contexts.

Nevertheless, since Section II deals with a wide range of specific values, the potential does exist for cultural clashes to arise. Most importantly, the facilitator should examine "Values Worksheet 1" very carefully in advance, asking him/or herself whether it could be made more culturally appropriate through adding and/or subtracting any individual terms. Careful examination of this worksheet also is vital if it is translated (even though the English version may have appeared suitable) because translation may subtly change the connotations of one or more of the 42 value terms now appearing on this worksheet.

Another culturally based problem that may arise in Section II concerns the manner in which the small groups report their findings (Steps 5 and 10). The directions for the facilitator in this respect have been left vague so that any culturally appropriate method may be employed to put the small groups' findings before the plenary session.

MODIFYING SECTION III: LEADERSHIP PRACTICE THROUGH ROLE PLAYING

As already noted under the heading "Special consideration" in the "Content" discussion in Section III, "you should determine whether Role Play 1 and Role Play 2 are suitable for the workshop that you are leading," and should modify them if you have doubts about their cultural or practical appropriateness. Newly written role plays need not deal with topics similar to those now in Role Plays 1 and 2; new role plays might address, for example, leadership among peers in school, career choices and advancement, or other topics. Keep in mind, though, that new role plays should be related in a general way to the objectives stated at the beginning of Section III.

A more basic question that some facilitators may need to ask is whether the technique of role playing is appropriate for the workshop participants with whom they will be dealing. The emphasis on acting before others in a spontaneous and unrehearsed manner might be quite threatening to workshop participants from some cultures. If you do not wish to use role plays, you might change the procedures so that participants will be requested to develop, rehearse, and then present short, informal dramas or "skits" focusing on appropriate topics.

MODIFYING SECTION IV: PROBLEM-SOLVING THROUGH BRAINSTORMING

The basic objective of Section IV is for the workshop participants to practice certain problem-solving skills while working together in a cooperative manner with each other. As already pointed out in the "Note to Facilitator" just after the statement of objectives, the specific problem of "brain drain" was selected because of its relevance to many developing nations; however, Section IV can be carried out in an entirely satisfactory manner with its focus being on virtually any problem—international, national, regional, or local in scope—that is known to, and is personally relevant to, the workshop participants.

Likewise, the "brainstorming" approach to problem-solving is not an essential feature of Section IV. The brainstorming technique—relying as it does on people's willingness, in a group setting, to rapidly generate ideas without taking time to think them through carefully—may be threatening to participants from some cultures. In this case, you should dispense with the brainstorming aspects of Section IV and employ a more culturally sensitive approach to the essential task: getting participants to work together in a cooperative manner in generating possible solutions to a common problem.

The most fundamental objection that might be brought against Section IV is related to the fact that different cultures view "problems" and the importance of "solving" problems in different lights. Eagerness to identify and then to attempt to solve problems is a frame of mind that is especially common in Western cultures. If this frame of mind is considered inappropriate in the home culture of the participants, you may need to make some major adjustment in both the objectives and the procedures of Section IV. For example, you may wish to have the group address an issue of some kind that is being debated in your nation, and you might plan to keep the discussion of this issue on a more academic or theoretical level. Even in this case, you might be able to emphasize the utility of everyone's acting cooperatively as they discuss the merits of the issue.

It is worth pointing out that, again in this section, small groups are to report their findings in plenary (Step 6). The directions for the facilitator have been left vague so that any culturally appropriate method may be employed to put the small groups' findings before the plenary session.

MODIFYING SECTION V: PLANNED PERSONAL CHANGE

As already pointed out in the "Note to Facilitator" just after the statement of objectives, "The idea that people should deliberately plan for the future may contradict the religious beliefs of some returnees." The suggestion provided there was that "it may be possible to deal with this material, or at least some of it, by focusing on the gaining of an overview of one's life: past, present, and *probable* future." Depending upon the religious and/or cultural background of your participants, you may need to make adjustments in the content and procedures of this section that are even more significant.

Assuming that the idea of planning deliberately for one's own future is not a major barrier to the implementation of Section V, the three worksheets, as printed herein, are unlikely to receive a negative reaction so long as they are completed individually and the responses are maintained in confidence. However, the procedures call for the responses on the participants' third worksheet ("How Do I Get There from Here?") to be shared in a small group session (Step 6). These procedures already have been developed in a way that was intended to be sensitive to the concerns of individuals from a wide range of cultures: Reference is made to the importance of not compelling anyone to share the details of his or her responses to the first worksheet ("Where Am I Now?"). Depending upon your cultural context, however, you may need to suggest that participants are free to keep the details of their responses to the third worksheet confidential, too. In this case, you may wish to consider the possibility of having the participants complete and think about all three worksheets on a completely individual basis (that is, without dividing into small discussion groups).

MODIFYING SECTION VI: LEARNING FROM MENTORS

Section VI, as written, is very much under your direct control in that you are the one who identifies, invites, briefs, and introduces the two guest speakers. Presumably, you will select speakers who have a culturally sensitive view about the nature of leadership and the skills associated with leadership. Workshop participants will be able to ask whatever questions they wish, and to glean from this session whatever seems appropriate for their circumstances.

MODIFYING SECTION VII: SUMMARY AND EVALUATION

Section VII, as written, is designed to elicit from the workshop participants their own conclusions about what they have learned during the workshop, their own impressions about how the workshop changed their views, and their own suggestions about the efficacy of the various procedures employed during the workshop. If, in your culture, these kinds of responses are more forthcoming and/or more frank if they are not given verbally before a group, you should consider asking for them to be written privately and perhaps also anonymously.

Resource V-B *Dealing with Specific Re-Entry Concerns*

Editors' Introduction: Participants returning to their home country need on-going support from local volunteers as much as they did in their host country. The importance of re-entry support (also know as "re-orientation") has long been recognized by AFS: The background reading in this resource is based on material written by William P. Orrick (formerly an AFS Vice-President and Director of International Operations, now Director of AFS's Archives) that appeared in AFS program materials nearly 20 years ago. This resource also incorporates the findings of research on re-entry sponsored by AFS International and conducted by Dr. Judith Martin of the University of Minnesota. For a fuller discussion by Dr. Martin of her findings, see No. 8 (September 1985) in AFS's Occasional Papers in Intercultural Learning *series, entitled "The Impact of a Homestay Abroad on Relationships at Home."*

DEALING WITH INDIVIDUAL CONCERNS ABOUT READJUSTING TO HOME

Objective: To better enable local volunteers to provide support to recently returned AFS participants.

A General Perspective on Re-Orientation

People who have spent several months or a year in a strange land have had to make sometimes drastic adjustments to new ways of living and thinking. These adjustments have sometimes upset their basic psychological structures and outlook on life. Their experiences have changed them to a greater extent than they probably realize. Many will have been disoriented from the way of life to which they are returning—temporarily in most cases, but quite substantially nevertheless.

Learning to live in their new country was fundamentally learning the art of communication in a situation that by its very nature produced anxieties and tensions. Being without the security of the familiar (and the familial) in itself creates anxiety. The additional difficulty of understanding a strange language or of making oneself understood in that language intensifies the strain. But this is exactly the sort of challenge that enables participants to learn and grow. AFS support in the host country helps them to meet that challenge successfully, and the participants are changed as a result. Learning takes place at an accelerated rate. New understandings of oneself are acquired. Perspectives are broadened and deepened, and insights are sharpened. Coping successfully with the challenge brings greater self-confidence.

The participant now has come to the end of his or her sojourn. Ties that have been formed must be broken, or so it seems. Emotions are mixed: One feels the reluctance to leave friends as well as the excitement of returning home. One faces the end of a new experience simultaneously with the renewal of an old life. There are uncertainties about seeing one's family and friends again, about the quality of their understanding of one's eagerness to share new insights and to tell about all that has happened. For those at home who greet the returning participant, his or her unconsciously acquired new habits of speech, new mannerisms, new style of dress, and new viewpoints may be offensive or, at best, bewildering.

How can you, as a local volunteer, assist the sojourner after his or her return? To answer this question we must deal in generalities, for what may be helpful in one individual's situation will not apply in another's. On the other hand, situational differences tend to be superficial and peripheral. The fundamental experience of returning home is the same in almost all cases. The fundamental *attitude* of the returnee must be the focus of our attention.

The difficulty in readjustment is related to change, both in the individual sojourner and in the home environment. Returnees may not recognize or fully understand the changes in themselves, and may be confused by changes they encounter in their families, friends, and home environments. The returnee does not "fit" into the place he or she formerly held in the home culture and will need to find a new role or place in that environment.

The way that sojourners are able to understand and deal with these changes is through their interactions with others. The messages they receive from their families and friends provide them with the information, interpretations, and contexts they will need to fit back into the society they left. These relationships are important because they involve the people who share a history with the returnee and who may be best able to help him or her understand the changes he or she has experienced. Returning sojourners need this sort of support and communication to facilitate their readjustment.

The ease with which sojourners readapt to their home culture is directly related to the quality of their relationships with family and friends at home. Some sojourners find that changes in themselves—such as increased maturity and flexibility—actually enhance their communication with others, especially with their parents and other members of their families. Unfortunately for some returnees, the changes in themselves and in those important people who remained at home may create a situation in which the support they need to readjust simply is not provided. Returnees who do not find satisfying relationships with their family and old friends are likely to have the most difficulty readjusting.

This fact explains why it is so important for local AFS volunteers to establish a continuing, individual relationship with each returnee in the area. (Certainly returnees have much to offer to local volunteers as well.) Local volunteers cannot "solve" all of the returnee's adjustment problems, but they can provide individual support as the returnee re-establishes himself or herself in the natural family and home community. As a local volunteer, your aim should be (a) to help the returnees find their place once again in the home society, and (b) to assist their families and friends to better anticipate the changes the returnees have experienced and to understand some of their immediate concerns.

An Agenda for a Post-Return Orientation Program

Regardless of the particular activities or workshops planned for the post-return orientation program (for a list of those described in previous handbooks in this series, see Volume V, pages 66-67), *all returnees must be given opportunities to discuss their AFS sojourn with others who have had the same or a similar experience*. Such discussions give the returnees the chance to verbalize what may have been an unformed feeling or a half-thought, to compare reactions to the experience abroad, to formulate an approach to the readjustment to home, and, most importantly, to discover for themselves that others share their uncertainties.

Following are some of the typical difficulties that face recently returned sojourners such as AFS participants. You should consider addressing these problems during your local re-orientation session:

1. It takes time to achieve balance at the end of such an intense experience. Returnees often do not anticipate the feeling of disorientation, yet that feeling is known to be a normal consequence of entering this new phase of adjustment, that is, adjustment to one's home.

2. Returnees may recognize the value of the cross-cultural experience they have been through, yet be unable to figure out how they will ever be able to integrate it into their lives at home.

3. Some sojourners return home feeling closer to their host families than to their natural families, and therefore are ambivalent about coming home. They may feel uneasy, and perhaps even a bit guilty, about their apparently diminished attraction toward their natural families.

4. Returning sojourners worry about what their own family and friends will think about the overall changes they have undergone during their time away. Some return with thoughts about changing their academic or career plans and have doubts about what their family might think of the contemplated changes.

5. After several months or a year away from the educational system or workplace in the home country, participants may wonder if they can fit back into their former milieu. They may worry about their academic standing, for example, and about the school work they missed while abroad. Adult participants may worry about changes at the workplace that may affect their position.

6. In the aftermath of the high emotions of end-of-stay activities and farewells abroad, participants may return home with misconceptions about their experiences and only a subjective appreciation of them.

7. After a period of intensified awareness of people and things abroad, participants may exaggerate the way they think the host country is superior or inferior to their own country and may cling for a time to superficial comparisons.

8. Recent returnees typically are concerned about how their new-found enthusiasm for international understanding and involvement can best be utilized; they are eager for their energy to be put to use.

9. New returnees almost never approach the tasks of readjustment with the same positive effort they applied in making their adjustment to the host country.

When the part of the re-orientation program occurs during which the recent returnees are able to talk with others who have had similar experiences, the facilitator must be very careful not to encourage discussions that are too reminiscent and specific. The focus instead should be on those aspects of the return home that seem to be characteristic of all returnees: that their families and friends may find them changed, that they may encounter a surprising (to them) lack of interest on the part of others in hearing about their experiences, that they may have forgotten how certain things are done at home, and that they may be surprisingly rusty in their own language or have taken on new idioms and a new accent. It often seems worthwhile to urge returnees to listen and to show interest in what has happened to people at home while they have been gone, and to restrain their eagerness to talk about themselves. They must bide their time until they are asked, and not always speak in superlatives. Also in order is a word of warning that they probably received prior to arriving in their host country: Comparisons are odious, especially when they are unfavorable to the "home team."

Providing On-Going Support for Returnees

Just as orientation was a continuing process, so is re-orientation. Learning one's place in a novel situation takes time. How long it takes obviously depends on the individual and on the other important people in his or her environment. All returnees are likely to need support during the first few weeks after their return, but some may need (or may appreciate) support for a more extended period. As time passes, opportunities to talk with others who also have recently returned will continue to be helpful. Informal gatherings of recent returnees may provide such opportunities. In such cases, a local volunteer such as yourself probably needs to do little more than provide a place and set out some refreshments.

Individual counseling by an older returnee also may be useful for the newer returnee. Sometimes such counseling proves to be the key to dealing constructively with an exceptionally difficult readjustment. What should an older returnee do in order to support a troubled newer returnee? While it is not possible or desirable for anyone to provide an answer for every difficulty that the newer returnee may encounter, *an older returnee can provide support by listening attentively and responding empathetically to the concerns expressed by the newer returnee*. An older returnee is likely to be the person best able to understand and sympathize with new returnees.

Remember that the recent returnee is supported more by a warm and understanding personal relationship than by any amount of advice that you or another returnee might give. When the new returnee knows that he or she is not the only person to experience readjustment problems, and that AFS people are interested in his or her difficulties and concerns, the returnee almost always will be able to find his or her own approach to the tasks of readjustment.

Possible Responses to Typical Readjustment Complaints

Following are some of the typical complaints made by recently returned sojourners such as AFS participants. Following each complaint is a possible response prepared on the bases of the findings of researchers as well as the accumulated knowledge of practitioners. You, an older returnee, or anyone else who is attempting to be supportive to newer returnees should keep these sample responses in mind.

- *My parents do not understand how I've changed. They expect me to be the same little girl I was before I left home.*

Offer reassurance. In time, her parents very likely will realize that she has matured in many ways, and therefore that she has changed for the better. Parents often have not had a comparable experience, and are slow to realize the benefits of such an experience due to their excitement over their child's return. They are eager to re-create the situation that existed before she departed. It will take time for parents and child to readjust to a relationship in which one party has become (suddenly) more knowledgeable, independent, and mature. Mutual readjustment may require an extra measure of love and understanding on *both* sides.

- *I feel closer to my host family than I do to my own parents. I'm afraid my parents will be hurt if they find out.*

Encourage the returnee to view this feeling as a natural one, and to expect that more balanced feelings about the two families will occur after some time has passed. Meanwhile, the returnee can "share" his host family with his own family by reading them letters sent by host family members, by showing photographs he has taken of his hosts, and by talking occasionally and not at great length (unless requested to do so) about life in the hosts' home. Many participants find that their natural and host families come to feel close to each other as a result of both's having had the participant as a family member. Remind the returnee that he does not have to choose between the families. He has the love and affection of both.

- *It's difficult for me to readjust to my old lifestyle. Everything here is (so rushed) (so slow) (so materialistic) (so backward and deprived) (so . . . .).*

Encourage positive thinking in the returnee; encourage her to view the change back to her former way of living as a challenge. She is a person who *can* adjust to another lifestyle, as she proved by adjusting to her host culture. Remind her also that she does have some choices in her lifestyle, and that she may be able to incorporate some of the advantages of the host country's way of life into a new lifestyle in her home country.

- *I missed the university entrance exam. Now I have to wait a whole year until I can enter the university.*

Point out to the returnee that there may be several interesting opportunities for a person who must wait a year before re-entering school. In this case, the returnee may need specific information. The AFS National Office may be able to offer some advice.

- *I made so many new friends; now I'll never see them again.*

Encourage the returnee to keep in contact with close friends abroad, especially with members of the host family. (Often returnees forget to write even once to their host families, an omission that is very disturbing to a family who put so much of themselves into hosting.) The experience of AFSers in the past suggests that, in this age of air travel, future reunions are entirely possible. With respect to other AFSers who became the returnee's friends, it may be possible to set up a newsletter or "round-robin letter" in order to keep members of the group in contact with each other.

- *I hate this country. I want to go back to my host country to live.*

Point out that AFS strongly encourages returnees to remain in their home countries for two years following their sojourn. (In some cases, this rule is a reflection of AFS's agreements with a government.) The two-year rule by itself is unlikely to change a returnee's feelings. Point out, though, that the most important issue for the returnee probably is not the state of her feelings now, but the state of her feelings in two years, after she has had a thorough opportunity to readjust to her home culture. Meanwhile, there is no reason why the returnee should not plan to visit the host country again after the two-year period. A return visit at that time may help the returnee find some balance to her feelings about the home and host country.

- *I hated to leave my girlfriend back in my host country. We want to be married. We are both saving our money so that she can come here to live.*

Agree that romantic relationships are always intense, and that leaving a girlfriend (or boyfriend) behind can be a very painful experience. You may feel that the returnee is too young for such a commitment, or that a cross-cultural marriage would be too difficult for both parties involved. However, it rarely is useful to relate such misgivings to a person involved in a serious romantic relationship. Instead, strongly encourage the returnee to discuss the matter with his or her parents. Also, help the returnee to contact others who are married to someone from another culture; in talking with such people, the returnee may gain valuable perspectives on the positive and negative aspects of cross-cultural marriages. In any event, remember that it is the returnee who will have to decide how to handle this situation.

- *I didn't have an easy time of it in my host country. Now everyone is telling me what a wonderful experience I had. They don't know what it was really like. It wasn't so wonderful.*

Try to convince such a returnee that there simply is no such thing as a "perfect AFS experience." No matter how others may label it, her AFS experience is her own. Remind her that her AFS sojourn was, and continues to be, an *educational* experience, not a tourist's jaunt. The extra difficulties that she faced could have at least some educational value. Furthermore, those who are saying her experience was uniformly positive may not, in many cases, be sufficiently experienced or knowledgeable to make such judgments. They may be viewing her sojourn as an extended vacation, which is never what AFS intended. Help her focus on what she has learned. Discourage her from focusing on a comparison between what she actually did on the one hand, and what her friends *imagine* she did on the other hand.

- *I don't find my old friends very interesting any more. They know nothing about my host country. We really have nothing to talk about.*

Explain that it is typical for returned AFS participants to find it difficult to relate to many of their former friends. However, if the returnee can practice the same empathy he needed to adjust to the host culture, he may be able to rediscover the qualities in old friends that originally caused him to count them as friends. Or, he may be able to discover that they have been engaged in interesting and worthwhile activities in his absence. On the other hand, it is quite possible that the experience of having an intercultural homestay has enabled him to gain in maturity, independence, and knowledge so rapidly that he simply has outdistanced his old friends, including old girlfriends (or, in the case of girls, boyfriends). If so, it is understandable that he will worry about how they must feel about his obvious lack of interest in them. But, in time, new friends will be found who may suit him better. As a returnee from a mentally broadening intercultural experience, he is likely to become interested in friendships with people from a wider range of backgrounds than was the case before he departed from home. For example, he may find that he shares much in common with people who have lived in foreign countries *other* than the one where he had his AFS experience.

Resource V-C

Helping Hosts and Others Arrive at Closure

Editors' Introduction: Following the end of an AFS participant's intercultural homestay, those in the host community who were close to him or her need an opportunity to assess their experience, to air their complaints and suggest improvements, and to think about the process of readjusting to life without a person who, in some cases, came to be greatly appreciated or even loved. Simultaneously, those in charge of AFS's hosting program need to evaluate it from the perspectives of host family members and of others in the host community such as faculty members at the participant's school and workers at community groups and organizations that have taken an active interest in AFS. The situation of host family members and the AFSer's best friends is special in that they need to adjust emotionally to the AFSer's absence. Others with a stake in AFS's hosting program may be less emotionally involved with the departed AFSer(s) but equally able to offer excellent suggestions to AFS. In many host communities, it will not be possible to organize two closure sessions of the type described in this resource (one for host family members, one for others with a stake in the program). When only one session can be offered, host family members and close friends of the AFSer(s) should be in discussion groups separate from those for representatives of organizations with a stake in the hosting program. The following post-return closure activity is similar to Resource IV-D in this volume (a pre-return closure activity for the AFS participants).

A CLOSURE ACTIVITY FOR HOSTS AND OTHERS

Objectives:

- To help host families and others in the host community assess what they and the AFS participants have gained from living and working together;
- To help host families and close friends through the transition from having the AFSers constantly present to having them permanently absent;
- To give host families and others the opportunity to air complaints, to suggest improvements, and to express gratitude to AFS volunteers and staff members; and
- To provide the AFS national office with a means to evaluate its programs from the perspectives of host family members, and of others in the community who have taken an active interest in the hosting program there.

Who & When: This activity should be used with members of former host families, with close friends of the AFSers who have returned home, and (if possible, during a separate closure activity) with school faculty members and others in the community who have a stake in the success of the hosting program there.

Group Leaders: This activity cannot be carried out effectively unless there is one group leader for every five to ten people attending. (This entire activity is to be carried out in a small group context.) If a wide variety of people are expected to attend this activity, appropriate people should be identified to lead two types of small groups: (1) groups attended by host family members and close friends of the AFSers who have returned home, and (2) groups attended by school faculty members and representatives of other community organizations with an active interest in the AFS hosting program.

Materials:

- One copy of the *Facilitator Evaluation Worksheet* for each group leader. A model of this document for translation and/or adaptation is included below.
- Pen or pencil for each group leader.
- (Optional) Flipcharts and marker, or blackboard and chalk, for each group leader.

Time: Approximately 3 hours, including a 15-minute break.

INTRODUCTORY OVERVIEW OF THIS ACTIVITY

This activity features an evaluation questionnaire that is completed on the basis of a discussion by a small group. The small group should consist either of host family members and close friends of AFSers who recently returned to their home countries, or of people representing schools, community groups, and organizations that have been cooperating actively with AFS in providing the hosting program. Instead of each group member's answering questionnaire items individually, the group leader completes one questionnaire on behalf of all the small group's members. The leader uses the questionnaire (which is in his or her possession only) to guide and focus a discussion among the members of the group. This discussion provides those attending with an opportunity to reflect on what they and the AFSers have learned, to air their complaints, to express their appreciation to AFS volunteers and staff, and to offer constructive suggestions about the hosting program. The leader records his or her impressions of the overall opinion of the group, noting especially serious complaints that need to be addressed by the AFS national office and serious individual difficulties that need to be resolved with the help of an AFS counselor.

The advantage of this method is that it gives *all* those attending a chance to speak personally about their experiences. Doing this in a group context, some may discover that they are not the only ones to experience a particular problem. Some may feel relieved by having an opportunity to speak about a problem directly to a representative of AFS. Another important aspect of this activity is that the group leader helps those attending look at the benefits they have gained as well as the problems they have faced.

Not the least advantage of this activity is that it sharply reduces the number of evaluative questionnaires potentially received by the hosting country's AFS national office. When a questionnaire is received from virtually every host family, the task of dealing thoroughly with them may be so overwhelming that it simply does not get done. Preparing evaluative questionnaires on a group basis not only reduces the volume of opinion received by the national office, but also enables truly important opinions and problems to be identified immediately (by the leaders of the small groups) and therefore acted upon more quickly.

INSTRUCTIONS FOR THE NATIONAL OFFICE

Each national office should design a post-return program of orientation and evaluation that potentially will involve not only members of former host families but also other people in the host communities who became close to the AFSers during their homestays. As part of the planning of this program, experienced people should be selected to lead groups of five to ten family members and others in a discussion session based on the *Facilitator Evaluation Worksheet*. A model of this worksheet, which is a type of questionaire, is included below. This model should be translated and/or modified as necessary to meet the national office's particular needs.

During the post-return orientation, the leader of each small group should use the worksheet as the basis of a group discussion. He or she also should listen privately to any individual difficulties or complaints that cannot be brought up in the group. The group leader then should complete the worksheet and return it to the national office.

Instructions for the small group leaders are provided on the following page. These should be translated and/or modified as necessary, then given to each group leader along with one copy of the translated and/or modified *Facilitator Evaluation Worksheet*. Be sure that the group leaders receive these materials well in advance of the beginning of their discussion sessions. Alternatively, the instructions on the following page could be given verbally to the group leaders as copies of the worksheet are distributed.

INSTRUCTIONS FOR THE SMALL GROUP LEADERS

You will be leading a discussion among the members of a small group. The group should consist either of host family members and close friends of the recently hosted AFS participants, or of school faculty members and representatives of community organizations that have taken an active interest in AFS's hosting program. During this discussion, your objectives will be . . .

(1) to help group members focus on what they and the AFSers have learned or gained as a result of the AFS experience,
(2) to assess the extent to which AFS's own goals for the program have or have not been met,
(3) to assess those aspects of the group members' experiences that were especially valuable or enjoyable, and
(4) to give group members an opportunity to express complaints, make suggestions, offer gratitude, and/or ask for personal assistance.

As a guide for you as you carry out this task, you are being provided with a *Facilitator Evaluation Worksheet*, which is a combined discussion guide and questionnaire. Please study this worksheet before you begin the meeting of your small group; have it in your possession as you conduct the meeting. The worksheet is *not* intended to guide your group's discussions in a rigid manner. However, it is important that all topics mentioned on the worksheet be covered during the group's discussion so that *you* will be able to complete the questionnaire items on the worksheet during and after the meeting. By completing the questionnaire items, you will be assisting your AFS national office in evaluating its program for hosted participants. Return the completed worksheet to a representative of your AFS national office.

On some parts of the worksheet, you are asked merely to check off items mentioned in the discussion. Please do this during your small group's discussion. On other parts, you are asked to make an overall assessment of the outcome of the hosting program. In these cases, you will need more time to reflect on your group's discussion. Please answer these questions thoughtfully after the session. Your answers should provide a general sense of the outcome of the hosting program as seen by host family members and others in the community who were close to the AFSer.

An additional important responsibility that you have is to be available for private conferences with any individuals in your group who have difficulties or grievances that they are uncomfortable raising during the small group's session. At the end of the session, you should announce where and when you will be available for private conferences.

You should determine whether any individual's problem or grievance (whether mentioned during the group's session or during a private conference) should be brought to the attention of the AFS national office for further action such as arranging for a skilled counselor to talk further with the individual or considering changes in next year's hosting program. Space is provided on the *Facilitator Evaluation Worksheet* for reporting such individual cases.

FACILITATOR EVALUATION WORKSHEET

(Model format for translation and/or modification)

Note: This post-return orientation and program evaluation activity is intended to be used with members of host families and friends of the hosted AFS participants, *or* with representatives of schools and other community organizations that have been directly involved with the AFS hosting program. This activity should occur within a few weeks after the AFS participants' return to their respective home countries.

_____ Record here the number of those present in your small group.

Getting Acquainted with One Another:

Choose from the suggestions below or create your own opening activity.

A. If those present do not already know each other, ask them to introduce themselves to the group. (See the "Suggestions" section in previous volumes of the *AFS Orientation Handbook* for ideas.)

B. Ask each of those present to describe for the group his or her most memorable experience with an AFSer.

C. Ask those present to describe something that they learned about an AFSer's home culture that they would like to incorporate into this culture.

Discussing Benefits to Host Families and Hosting Communities:

Ask those present what they think was gained from hosting or befriending an AFSer, or from their association with one or more AFSers and the AFS hosting program generally. Also ask what they think was gained by the community at large through its participation in the AFS hosting program.

As the discussion proceeds, check any of the following items that are mentioned by those present.

_____A.New knowledge of and interest in the AFSers' home countries
_____B.Increased interest in international affairs
_____C.Increased interest in learning foreign languages
_____D.New appreciation of themselves as a family or as individuals
_____E.New skills in dealing with people from other cultures
_____F.New enthusiasm for work, play, or other activity

After the session ends, list any other benefits mentioned during this discussion that are not included in the list above.

Discussing Things Learned by the AFS Participants Themselves:

Ask those present what they think the AFS participants learned or otherwise gained from their sojourn experience in the host community.

As the discussion proceeds, check any of the following items that are mentioned by those present. In addition, place an asterisk (*) next to any item that is especially emphasized during the discussion.

AFS Learning Objective One: Personal Values and Skills
_____A.Learned to think creatively
_____B.Learned to think critically
_____C.Learned to accept more responsibility for themselves
_____D.Learned to de-emphasize the importance of material things
_____E.Learned to be more fully aware of themselves

AFS Learning Objective Two: Interpersonal Relationship Building
_____F.Deepened concern for and sensitivity to others
_____G.Increased adaptability to changing social circumstances
_____H.Learned to value human diversity
_____I.Learned to communicate with others using their (the others') ways
_____J.Learned to enjoy themselves in the company of others

AFS Learning Objective Three: Intercultural Knowledge and Sensitivity
_____K.Increased knowledge of the host country and culture
_____L.Increased sensitivity to subtle features of the *home* country
_____M.Learned to understand the nature of cultural differences
_____N.Broadened their skills and concepts

AFS Learning Objective Four: Global Issues Awareness
_____O.Deepened interest in and concern about world affairs
_____P.Became aware of worldwide linkages
_____Q.Gained in commitment to the search for solutions to worldwide problems

When this discussion seems to have run its course, read to the group, one at a time, all of the AFS Learning Objectives (A through Q). Place a "2" next to any objectives that those present think AFS participants may have attained through their AFS experiences, but that were not mentioned in the previous discussion.

(Note: A full description of these learning objectives is available in the "Statement of AFS Educational Content and Learning Objectives," beginning on page 4 of the *AFS Orientation Handbook: Volume V*.)

After the session ends, determine how well the AFS Learning Objectives, considered as a whole, appear to have been met by the AFS participants, as judged by the members of your small group. Check the appropriate box below:

NOT MET	POORLY MET	ADEQUATELY MET	WELL MET	VERY WELL MET
☐	☐	☐	☐	☐

Also after the session ends, list below any other important areas of learning (by AFS participants) mentioned in the discussion that are not included in the AFS Learning Objectives. (Use additional pages if necessary.)

Discussing Positive Aspects of AFS's Hosting Program in this Community:

Ask those present to describe those aspects of AFS's hosting program in this community (or region) that were especially worthwhile, well run, or otherwise outstanding.

As the discussion proceeds, check any of the following items that are mentioned by those present. In addition, place an asterisk (*) next to any item that is especially emphasized during the discussion.

_____A. Satisfying personal relationships with AFS participants, volunteers, or staff members
_____B. Useful orientations on the local or regional level
_____C. Enjoyable AFS social activities at the local or regional level
_____D. Worthwhile and well organized short-term exchanges
_____E. Good support by local or regional AFS volunteers

After the session ends, list any other positive aspects of AFS's program mentioned during this discussion that are not included in the list above.

Discussing Complaints, Problems, and Negative Aspects of the Experience

Ask those present to describe any negative aspects of their experiences, including specific complaints about occurrences in the past as well as specific problems that may be occurring at the present. Be sure that each group member has an opportunity to speak.

Listen attentively to the complaints and problems that are aired. Ask for suggestions about how these matters might be improved. Take notes in the spaces provided below as the most troublesome complaints and problems are being discussed, and as the best remedies are being offered.

At an appropriate moment, assure those present that you will be available to speak to any of them privately if they have a problem or complaint that they would rather not discuss in front of the group.

As the discussion proceeds, check below those categories of complaints and problems that seem to be *widespread and serious*, and write a brief explanation of the nature of these problems.

____A. School or Internship: ____

____B. Local AFS Support: ____

____C. Length of Program: ____

____D. Placement Problems: ____

____E. Other Issues (Explain): ____

After the session ends, determine whether, for your small group as a whole, the AFS experience was more positive or more negative. Check the appropriate box below:

VERY POSITIVE	RELATIVELY POSITIVE	RELATIVELY NEGATIVE	VERY NEGATIVE
☐	☐	☐	☐

Remind members of the group once again that you will be available to talk privately with them, should anyone have a problem or complaint that he or she has not wished to discuss during the group's meeting. Be sure to state the time and place where you can be found by those seeking to have private discussions with you.

Thank all the members of the group for joining in this discussion, which is an important program evaluation tool for the AFS national office in this country. Assure them that their thoughts and concerns, as recorded on this worksheet, will be examined and taken into account by members of the staff at the AFS national office.

Postscript: Additional Instructions to the Group Leader:

A member of your group—most likely, a member of a former host family—may have a serious problem that warrants further counseling and that should be brought to the attention of the national office. In such a case, make sure that this person knows that the problem is being taken seriously. Listen carefully to him or her, trying to understand the nature of the problem. Assure this person that action will be taken by others in the near future.

Whether or not you think you've been of any comfort to a person with a serious problem, write below (and on additional sheets if necessary) the particulars about the problem that you feel should be brought to the attention of the AFS national office.

NAME OF PERSON WITH PROBLEM:____________________________

(NAME OF AFS PARTICIPANT:____________________________)

HOST COMMUNITY:______________________ DATE:__________

NATURE OF PROBLEM:____________________________

NAME OF PERSON WITH PROBLEM:____________________________

(NAME OF AFS PARTICIPANT:____________________________)

HOST COMMUNITY:______________________ DATE:__________

NATURE OF PROBLEM:____________________________

VI Suggestions

A. Alternatives to Boredom

B. The Back-Up Host Family

C. A Method to Focus on Participant Expectations

D. Helping Hosts Orient the AFSer to Their Home and Life

Editors' Introduction: In each volume of the AFS Orientation Handbook, *the "Suggestions" section provides a collection of ideas useful in planning or carrying out orientation sessions. The principal characteristic of these ideas is that they can be described in a few short paragraphs. In execution, however, they may require any amount of time to plan and carry out.*

Four suggestions appear on the following pages.

A. *"Alternatives to Boredom" was contributed by our AFS office in Spain, where it originally appeared in a manual entitled* Informe Sobre Orientacion para Programas de Envio.

B. *"The Back-Up Host Family" was suggested by Jim and Betty Noonan, volunteer Area Representatives for AFS in the State of Rhode Island.*

C. *"A Method to Focus on Participant Expectations" was developed by Carolyn Yohannes and Carol Byrne, members of the staff of AFS/U.S., for use with participants in AFS's Visiting Teachers Program immediately after their arrival.*

D. *"Helping Hosts Orient the AFSer to Their Home and Life" was prepared by Bettina Hansel of the AFS Research Department.*

VI-A: ALTERNATIVES TO BOREDOM

Group: AFS participants, adolescent or adult, prior to their departure from the home country.

Purpose: To help participants think about how they might spend their leisure time alone, and thus to prepare them for the reality that they will not be constantly entertained during their sojourn abroad.

Materials: Paper and pens or pencils for each participant; flipchart and marker, or blackboard and chalk, for use by the facilitator during group discussion.

Method: Present participants with the following situation: *Imagine that you are alone and have no money. Working individually, make a list of 25 things you could do to entertain yourself.* Allow about 15 minutes for them to complete this task.

When 15 minutes have passed, ask each participant to read his or her list to all the others. Notice what types of activities are mentioned by all, which activities are especially original, and so forth. Make notes on the flipchart or blackboard as appropriate.

Open the floor for general discussion, introducing themes such as the definition of leisure, the varying needs of individuals for solitude, the personal resources each participant possesses, and so forth.

Depending upon the sophistication of your group, you might also encourage the participants to analyze leisure behavior and the use of time alone from a cultural point of view. Ask participants what it is in their culture that predisposes them to react in a certain manner to being alone, or to select certain types of leisure activities over others.

VI-B: THE BACK-UP HOST FAMILY

Group: AFS participants while they are in the hosting country, and families (or individuals) not involved in full-time hosting.

Purpose: To provide participants with a supporting relationship with a non-hosting family; to provide, for families or individuals who cannot otherwise host, opportunities for a close relationship with an AFS participant; to provide breaks in the hosting experience for the regular host family.

Method: The local chapter or committee finds a "back-up host family" for each AFS participant. The back-up family may be any family (or, particularly in the case of adult AFS participants, a single adult) who is willing to make a commitment to interact with the participant on a regular basis. Young couples and single adults often do not have the space or time to host an AFS participant, but they can provide special relationships as back-up hosts to either adolescent or adult participants.

If possible, a back-up host family should be selected because it can provide something that the regular host family cannot provide. For example, an adolescent participant with no same-aged host sibling should have one in his or her back-up host family.

The most effective use of the back-up family for all concerned—participant, host family, and back-up family—is for the back-up family to make plans to do something with the participant at least every two weeks. The regularity of the interaction is more important than the nature of the interaction, which could include, on various occasions, a meal, an overnight stay, an outing of some kind, or any other joint activity of mutual interest.

The local chapter or committee should view the relationship between the participant and the back-up family as seriously as it views the relationship between the participant and the regular host family. Two to four months into the experience, local volunteers should evaluate the relationship between the participant and the back-up family, and, if necessary, locate a replacement back-up family. Just as in the case of a regular host family, the possibility of a family change should be mentioned to potential back-up families at the time they are recruited.

VI-C: A METHOD TO FOCUS ON PARTICIPANT EXPECTATIONS

Group: Student or adult AFS participants, preferably at their immediate post-arrival orientation or upon their arrival in the host community; alternatively, at their pre-departure orientation.

Purpose: To enable each participant, together with a member of the orientation staff, to discuss, clarify, and (as deemed necessary) rectify the participant's goals and expectations for his or her experience in the host country.

Materials: For each participant, a pre-printed "Goals and Expectations" form as illustrated below, and, if desired, carbon paper (or self-carbon forms) to make copies for national office staff members and/or local volunteers.

Method: Each participant is given the "Goals and Expectations" form and asked to complete it thoughtfully, possibly while consulting other documents such as the application form of his or her host family or host school. Each participant makes a definite appointment to meet with a member of the orientation staff; he or she is told to have the "Goals and Expectations" form completed prior to this meeting, and to bring the completed form to the meeting.

At the meeting between the participant and the staff member, the two informally discuss the contents of the completed "Goals and Expectations" form for at least half an hour. The staff member uses this opportunity (1) to affirm the appropriateness of the participant's realistic expectations and the expectations ascribed to the host family or host school, and (2) to attempt to rectify whichever expectations or ascribed expectations seem unrealistic.

If a participant is discovered to have some highly unrealistic expectations, additional support or counseling may be warranted. In such cases, volunteers in the host community should be notified so that they can help the participant to adjust his or her expectations and deal with the disappointment of unmet expectations. A copy of the participant's "Goals and Expectations" form could be sent to the local volunteers for this purpose.

The participant should keep his or her completed form (or a copy of it). Alternatively, it may be sent to the participant at a later date during the sojourn.

Example of a "Goals and Expectations" Form: Following is a truncated version of the form used by AFS/U.S. with incoming participants in the Visiting Teachers Program. Note that certain questions pertain specifically to the host school; for other programs, these could be replaced by or supplemented with questions about the host family.

TEACHER'S NAME:____________________________________

HOST COMMUNITY/SCHOOL:____________________________________

SENDING COUNTRY/SCHOOL:____________________________________

I expect to accomplish the following during my placement in a high school in the United States:

1.____________________________________

2.____________________________ *(continue with up to ten available spaces)*

On its application form, my host school has indicated that it expects me to accomplish the following:

1.____________________________________

2.____________________________ *(continue with up to ten available spaces)*

Areas in which there may be a conflict of expectations, or some other type of problem, are the following:

1.____________________________________

2.____________________________ *(continue with up to five available spaces)*

VI-D: HELPING HOSTS ORIENT THE AFSer TO THEIR HOME AND LIFE

Group: Host families, preferably during a pre-arrival orientation session. Alternatively, this material could be presented during the host family interview or at any other time prior to the arrival of the participant.

Purpose: To help family members understand what knowledge is needed by AFS participants to adapt to the home and daily life of the family, and how to present this knowledge to the participant.

Materials: One copy of "Orientation Topics" (example below) for each family.

Method: Explain to the host families that the AFS participant is expected to live as a participating family member. In order to do so, the participant needs to be shown and told certain things about the use of the home and the life of the family. Emphasize that the families need to *deliberately teach* the participant about the home; it is a mistake to assume that he or she will quickly come to understand what is expected. While it is important for the family to give this information promptly, it is also important not to overwhelm the participant with more information than he or she reasonably can be expected to understand and remember at a given time.

Provide families with a list of orientation topics that they should address as soon as possible, and provide the families with ideas about how specific topics should be covered. (Note that Resource IV-A in this volume may provide the facilitator or family interviewer with ideas for dealing with some of the topics listed at the end of this resource.)

Also provide host family members with ideas about how they might approach their responsibility to orient the AFS participant to their home and life. Explain, for example, that it will be impossible for them to anticipate everything that the AFSer will need to know to fit in with their family. If the AFSer is doing something inappropriate or wrong, his or her behavior is most likely due to a lack of thorough understanding about what is expected, or to a lack of sufficient practice of the skill involved. AFSers want to be part of their respective families, but they need a wide variety of information concerning the family, its home, and its patterns of living. In addition, they may need explicitly guided practice of certain skills involved in participating appropriately with the family in its home. Therefore, family members should not hesitate to give the participant whatever information or training appears to be needed. There are ways of trying to alter the participant's behavior without seeming to be overly critical or judgmental about the participant as a person. For example, here are some possible approaches:

1. "Everyday I learn more and more about your country and way of life. For example, I saw you doing ________; we don't do that here. Instead we do ________. You should do as we do while you are here."

2. "Our electricity bills are very expensive here because our country has to import all its oil. Please try not to use the lights all the time. If you sit by the window, you will have enough light without using electricity."

3. "I'm very impressed with how quickly you are learning about our customs. One thing you may not have noticed yet is how we always do ________. This is probably very different from the way you do this. I will show you how to do it so you can do it also."

ORIENTATION TOPICS

HOW YOUR FAMILY MEETS ITS PHYSICAL NEEDS:

use of toilet
use of electricity
use of gas, oil, and/or wood
storing belongings
sleeping
bathing
food and drinks, meals and snacks
washing clothes

HOW YOUR FAMILY EXPECT ITS MEMBERS TO BEHAVE:

appropriate recreation
use of television, stereo, radio
use of kitchen and its appliances
family religious practices
family rituals and activities
use of outdoor areas
household chores
showing courtesy and respect
use of telephone
public and private spaces
entering and leaving the house
scheduling and punctuality
appropriate dress
family communication

SPECIAL SITUATIONS OF SOME FAMILIES:

treatment of pets and animals
rules governing alcoholic beverages
handicaps and/or chronic illnesses
normal events that may appear to be alarming
rules governing smoking
treatment of servants
precautions against crime
curfews
restrictions on hot water use

VII Annotated Bibliography

Social Support and Cross-Cultural Contact

SOCIAL SUPPORT AND CROSS-CULTURAL CONTACT

Editors' Introduction: Since the editors of Volume VI did not possess a comprehensive knowledge of the literature of social support, they turned to someone who does and asked her to prepare an annotated bibliography that, insofar as possible, relates social support to cross-cultural contact. That person was Dr. Mara B. Adelman of the Department of Communication Studies at Northwestern University in Evanston, Illinois. To Dr. Adelman's eight annotations, the editors have added (at the end of the bibliography) two others pertaining to books that they found useful. The bibliography begins with Dr. Adelman's brief introduction to the literature on social support.

Currently, there is little research on the specific topic of social support and cross-cultural contact that documents changing patterns of supportive relationships and the consequences of these ties for adaptation. Much of the literature on cross-cultural adjustment reflects a psychological and individualistic orientation to adaptation (emphasizing, for example, assessment of expectations, behavioral skills approaches to training, and learning that is culture-specific); there has been minimal attention to the structure of the social ties in which the individual is embedded. Since much of the traditional cross-cultural adjustment literature is cited in the annotated bibliographies of previous *AFS Orientation Handbooks*, I will not repeat these citations in the following bibliography.

My selection of the following resources has been guided by a fundamental assumption regarding adaptation to change. I believe that a long-term sojourn involves changes that have much in common with other types of radical change in our lives such as relocation, job transfers, role changes (such as getting married or divorced), and life crises (such as long-term illness, grief over the loss of a loved one), and so forth. These are categories of "transition shocks." In general, such changes have in common loss of stable relationships, disruption of primary networks, clearly felt stress, psychological consequences such as depression, anxiety, and loneliness, and a host of physical symptoms.

Until a body of literature related specifically to cultural change and support systems becomes available, I believe that it is helpful to think expansively about topics that are broadly related to adaptation to any type of new environment. It is my hope that the following bibliography will stimulate new directions in its users' thinking about change and social support systems, and that it will prompt innovative applications for program design, participant training, and other types of supportive intervention. Most importantly, I hope that this bibliography will be useful to its readers as they contemplate the ways in which they personally provide support to others who are newly arrived in unfamiliar cultural environments.

Albrecht, Terrance L., and Adelman, Mara B. *Communicating Social Support*. Beverly Hills, California: Sage Publications, 1987. This 12-chapter text brings together a diverse group of research findings within a coherent, readable, and innovative format. There are three major parts, which concern (1) theoretical and methodological foundations; (2) specific contexts of supportive communication, such as family, friends, non-intimate ties, self-help groups, and organizations (plus chapters dealing with the mass media and the adaptation of immigrants); and (3) dilemmas, research directions, and applications including network intervention, service delivery, and skills training. A central thesis of this text is that social support is a process inextricably woven into communicative behavior. Social support involves transactions that "assist people through the anxiety and uncertainty of difficult life events," enabling them to cope with the resulting stress and to achieve personal control in their lives. *Communicating Social Support* is directed to audiences of both academicians and practitioners, and includes overviews of related theory as well as of research findings. Young Kim's chapter on "Facilitating Social Support and Adaptation of Immigrants" directly addresses the issues of cross-cultural adaptation. Other chapters on family, friends, and various non-intimate relationships indicate the range of human relationships that function in a supportive capacity. From these chapters, the reader can derive numerous implications for the sojourn experience. For example, in the chapter entitled "Beyond Close Relationships: Support in Weak Ties," the authors examine how support functions in non-intimate relationships such as those between a person and his or her hairdresser, waitress, bartender, neighbor, or even someone who is a stranger. For the sojourner, much of the initial contact in a new environment is with "weak ties," yet this type of relationship has been ignored in the adaptation literature. Albrecht and Adelman provide the reader with a broad and comprehensive introduction to the social support literature, and include an extensive and up-to-date bibliography. Order from Sage Publications, P.O. Box 5084, Newbury Park, California 91359.

Fontaine, Gary. "Roles of Social Support Systems in Overseas Relocation: Implications for Intercultural Training." *International Journal of Intercultural Relations*, Vol. 10, No. 3 (1986). Fontaine reviews the research literature on social support systems, the role such systems can play in overseas relocation, and the implications of this information for intercultural training. He identifies three factors related to support systems: (1) One of the primary sources of stress produced by relocation overseas is the disruption of a person's social support systems. (2) One of the primary strategies for coping with the stress of overseas assignment is the use of available social support systems. (3) Social support systems are frequently hindered from providing adequate support overseas because they, too, are often under stress. An especially useful portion of this article identifies categories of social skills that are potentially useful to the sojourner in maximizing the support role of social systems. Another useful section discusses contextual variables (type of assignment, marital status, ethnicity, gender) that affect the social support that may be available to a sojourner. Fontaine briefly describes a simple training module that he has used over the past few years "for incorporating process skills in the development of social support systems as a component of an otherwise more traditional intercultural training program." In his conclusion, Fontaine notes that ". . . intercultural training is important but must occur in the context of a supportive social environment to be maximally effective." Reprints of this article may be obtained from Gary Fontaine, Department of Communication, University of Hawaii, Honolulu, Hawaii 96822.

Gottlieb, Benjamin H. (Ed.). *Social Networks and Social Support*. Beverly Hills, California: Sage Publications, 1981. Gottlieb's work is a seminal text in the area of well being and social support. Eleven chapters cover three major topics: (1) social support and life stress, (2) social network analysis and social support, and (3) the interplay between lay and professional support resources. Several chapters should be useful to the introductory-level student (although there are no specific topics related to cross-cultural adjustment). For example, there is an historical and conceptual overview of the field that describes foundations for the investigation of informal support networks. A chapter on stressful events includes insights concerning why certain support networks may be difficult to mobilize when support is needed. (For instance, stress may be contagious and debilitating within a primary social network.) Gottlieb's own chapter on "Preventive Interventions Involving Social Networks and Social Support" directs the reader to numerous reports on designing helping programs, network training, and self-help groups. This text is moderately easy to read and is intended for an audience including both academicians and practitioners. Order from Sage Publications, P.O. Box 5084, Newbury Park, California 91359.

Kim, Young Yun. *Communication and Cross-Cultural Adaptation: An Interdisciplinary Theory*. London: Multilingual Matters, 1987. As a long-time reader of Dr. Kim's work, I can report that her research represents a much needed perspective on supportive networks and cross-cultural adaptation. In this new book, a chapter entitled "Cross-Cultural Adaptation: A Critical Assessment of the Field" is especially superb. Kim alerts her readers to problems in the use of concepts (such as "adaptation," "adjustment," "assimilation," "integration," and so forth), in the mixing of individual- and group-level approaches, in the comparing of immigrant and sojourner adaptations, and in the implicit or explicit biases that lead to the confusion of theory with ideology. Kim's call for an integrative approach to theory and research underscores our need to examine more closely the psychological and social environment of the host culture as well as the characteristics of the newcomer. Order from Multilingual Matters, Bank House, 8A Hillroad, Clevedon, Avon DS21 7HH, England.

Peplau, Letitia A., and Perlman, D. *Loneliness: A Sourcebook of Current Theory, Research, and Therapy*. New York: John Wiley & Sons, 1982. This book is not easy reading for those uninitiated to the social scientific approach, but, with patience on the part of the reader, it can be an invaluable resource for understanding the topic of loneliness. Social support and loneliness, it should be recognized, are consequences that result from the presence or absence (respectively) of meaningful interaction with others. Several chapters are thought-provoking in terms of expanding both the previously limited notions of the experience of loneliness, and the qualitative and quantitative value of social ties. For example, the authors discuss definitions of loneliness that emphasize emotional state (distress), social indicators (deficiency in network access and availability), and cognitive processes (perceived discrepancy between desired and current pattern of social ties). The section on developmental perspectives is invaluable for those working with children or adolescents. An excellent chapter on interventions useful in assisting lonely people is reminiscent of cross-cultural training manuals that address the initiating of new relationships in the host culture. This text conceivably could be helpful in assisting actual sojourners who feel socially isolated as a result of real or perceived absence of close ties. Order from John Wiley & Sons, Inc., One Wiley Drive, Somerset, New Jersey 08873, U.S.A. (Wiley also has offices in Chichester, U.K.; Brisbane, Australia; and Toronto, Canada.)

Pilisuk, Marc, and Parks-Hillier, Susan. *The Healing Web: Social Networks and Human Survival.* Hanover, New Hampshire: University Press of New England, 1986. This text has much in common with other books on social support cited in this bibliography. Major chapters overview the relationship of support to physical and mental health, explore a developmental perspective on support within the family context as well as in adult relationships, and discuss topics such as network analysis and intervention. This text is unique, however, in including a chapter on "Caring and Healing from a Cross-Cultural Perspective," which examines forms of emotional and physical care-giving among various cultural/ethnic groups such as the Japanese, the Jews, American Indians, and others. The authors have done an excellent job in formatting and describing a model for intervention that includes a broad range of providers, goals, phases, types of behavior, and so forth. An extensive bibliography through the year 1982 is included. This text is quite readable and well suited as an introduction to the field. Order from the University Press of New England, 3 Lebanon Street, Hanover, New Hampshire 03755.

Shaver, Phillip; Furman, Wyndol; and Buhrmester, Duane. "Transition to College: Network Changes, Social Skills, and Loneliness." In Duck, Steve, and Perlman, Daniel (Eds.), *Understanding Personal Relationships: An Interdisciplinary Approach.* Beverly Hills, California: Sage Publications, 1985. Although the statistical portion of this study might well confuse the non-quantitative researcher, the introduction and conclusion are highly readable. The authors carried out a study in which they assessed students' network changes prior to, and one year following, their immersion in a new college environment. Among the features of the subjects' lives that were studied were quantitative and qualitative aspects of social relationships, shifts in network attachments, changes in relationship satisfaction and in degree of loneliness, and difficulties experienced throughout the transition. They also explored the role of social skills for relational satisfaction and for combating loneliness. Supportive ties were understood to include both old and new friends, romantic partners, and school and other social organizations. In their discussion of practical implications, the authors note the distinction between initial versus chronic loneliness and discuss both situation-oriented interventions (such as school "mixers") and person-oriented interventions (such as social skills workshops and school counseling centers). Order from Sage Publications, P.O. Box 5084, Newbury Park, California 91359.

Shinn, Marybeth; Lehmann, Stanley; and Wong, Nora W. "Social Interaction and Social Support." *Journal of Social Issues,* Vol. 40, No. 4 (1984). The authors of this article identify both functional and dysfunctional outcomes of supportive interactions. They argue that ". . . models incorporate the *effects* of social support on stressors and on psychological distress, but typically ignore the *influences* of stressors, psychological distress, personal characteristics of recipients, and environmental constraints on support." [italics added] They propose that amount, timing, source, structure, and function of support are critical to understanding any supportive exchange, and discuss the implications of these for interventions. Reprints of this article may be obtained from Marybeth Shinn, Department of Psychology, New York University, Room 764, 6 Washington Place, New York, New York 10003.

The following annotations have been contributed by the editors.

Schinke, Steven Paul, and Gilchrist, Lewayne D. *Life Skills Counseling with Adolescents.* Baltimore: University Park Press, 1984. Because adolescent programs constitute such a large portion of AFS's operations, this book may be particularly useful for volunteers who will be supporting the participants. Much of the information offered in this slim volume can be applied to AFS program participants anywhere even though Schinke and Gilchrist were writing specifically for adults working professionally with adolescents in the United States. According to the authors, their "skills training approach assumes that problem behavior in adolescents is the result of faulty or incomplete learning, not psychological illness." The authors outline ways to "deliberately teach adolescents the skills that they must have in order to enjoy happy, prosperous, and healthy lives." Since AFS volunteers work with participants whose learning of the host culture is incomplete or faulty (even though their competence within their own culture may be more than adequate), the life skills training approach may prove especially relevant in AFS contexts. Topics covered include "Enhancing Interpersonal Relationships," "Coping with Sexuality," and "Managing Stress." The bibliography is extensive. Order from Pro Ed, 5341 Industrial Oaks Boulevard, Austin, Texas 78735.

Sue, Derald W. *Counseling the Culturally Different: Theory and Practice.* New York: John Wiley & Sons, 1981. Counseling people from different cultures requires special flexibility on the part of the counselor. Sue's 296-page book explores differences in the cultural values and preferred counseling styles among several ethnic minority groups (Asians, Blacks, Hispanics, and American Indians) within the United States. He shows how some well accepted counseling styles can be antagonistic to certain cultural groups and identifies barriers to effective cross-cultural counseling. Most importantly for our purposes within the AFS world, Sue describes nine attributes of a culturally skilled counselor. (Examples: "A culturally skilled counselor is aware of his/her own values and biases and how they may affect minority clients." "A culturally skilled counselor must be able to generate a wide variety of verbal and nonverbal responses.") Although the focus of this book is on ethnic minorities in the United States, its discussion has applicability in numerous other contexts. Order from John Wiley & Sons, Inc., One Wiley Drive, Somerset, New Jersey 08873, U.S.A. (Wiley also has offices in Chichester, U.K.; Brisbane, Australia; and Toronto, Canada.)